The Churchman

REV. WILLIAM WALTON, D.D., EDITOR.
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NEW-YORK, SATURDAY, OCTOBER 30, 1852.
AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH,	At 9 A. M. and	3 P. M
" ST. LUKE'S CHURCH,	8 "	" 5 "
" CHURCH OF THE ANNUNCIATION,	9	
" CHURCH OF THE HOLY COMMUNION	8 "	" 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.		
" EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days,	6 P. M:
CHURCH OF THE NATIVITY,	9	
CHURCH OF THE TRANSFIGURATION,	8½ "	" 6 "
GRACE CHURCH BROOKLYN HEIGHTS,	9 "	5 "
On Fridays, Evening Prayer with Lecture at		8 "
St. Luke's Church, Brooklyn,	8½ A. M.	
On Festivals and Fasts, a *Second* Service at 5 P. M.		

Calendar for October.

31 Twenty-first Sunday after Trinity.

NOVEMBER.

1 All Saints' Day.
7 Twenty-second Sunday after Trinity.
14 Twenty-third Sunday after Trinity.
21 Twenty-fourth Sunday after Trinity.
28 First Sunday in Advent.
30 St. Andrew.

Poetry.

For the Churchman.

New Jersey's Bishop.

A SONNET.

"RIGHT ONWARD." This, the motto of a seal:
And Jersey's Church has ONWARD gone, and RIGHT,
These TWENTY years. And Jersey Churchmen feel,
That, to DO SOMETHING FEARLESSLY, is MIGHT;
To DARE to VENTURE ALL for CHRIST, is ZEAL;
That the world shows not a SUBLIMER SIGHT,
Than JERSEY'S BISHOP. Shoulder to the wheel
He put; THE CHURCH went on, by day, by night!
Ye Jerseymen! prove not ungrateful now!
UP—STRONG—STAND by your BISHOP! Stern of brow,
Cry out 'DEFIANCE' to these calumnies:
Strike down the base inventors of these lies:
RIGHT ONWARD, goes your BISHOP; TOILING—DAUNTLESS—BRAVE:
JERSEY and EXETER, meet midway on the wave.

October 18, 1852. CALEDONIA.

Selected Matter.

MANNERS MAKYTH MAN: the Third Baccalaureate Address, at Burlington College; on Commencement Day, St. Michael and All Angels, Sept. 29, 1852; by the Right Rev. George Washington Doane, D. D., LL. D., Bishop of New Jersey, and President of the College.

O Philotheus, you cannot enough thank God, for the order of the place you live in, where there is so much care taken, to make you a good Christian, as well as a good scholar; where you go so frequently to prayers, every day in the Chapel, and in the School; and sing hymns and psalms to God, so frequently in your chamber, and in the Chapel, and in the Hall; so that you are, in a manner, brought up, in a perpetuity of prayer.—*Bishop Ken, to a Winchester Scholar.*

'*Manners makyth Man.*' There was a Bishop, that was filled and fired, with a desire to benefit his kind. He was of poor parentage. His opportunities of education had been small and few. But, he had faithfully improved his gifts. And he attained to great, and well-deserved, influence; the greatest, and the best deserved. He was not without its surest tokens, in a wicked world; malicious and vindictive enemies. But, he escaped their clutches. And he outlived most of them. He was not only Bishop of a large and powerful diocese; but Lord High Chancellor of England: and, for a long period, scarcely second to the King, in influence, with the State. Yet, his noblest memorials are the two Colleges, which he founded and endowed, at Winchester, and at Oxford; and the Cathedral, which he rebuilt at Winchester. It was not till he had earned it, that he used a coat-of-arms. And, when he did, the motto was, '*Manners makyth Man*'. It was a teaching text. And his life was its best commentary. It is *William* of *Wykeham*, Lord Bishop of Winchester, of whom I have been speaking.

I have taken his motto, for my theme, to-day, '*Manners makyth Man*'. A theme, in its whole extent, too wide for any one occasion. Especially, for this; which, into a few hours, crowds so much. Burke takes his pitch from it, and gives some notion of its volume, in these few sentences, from his first Letter, 'on a Regicide Peace.' 'Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us, but, here and there; and, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible, operation; like that of the air, we breathe in. They give their whole form and color, to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them.' And, in another place, with a still wider range. 'Men are not tied, to one another, by papers and seals. They are led to associate, by resemblances, by conformities, by sympathies. It is with nations, as with individuals. Nothing is so strong a tie of amity, between nation and nation, as correspondence in laws, customs, manners, and habits of life. They have more than the force of treaties, in themselves. They are obligations written in the heart. They approximate men to men, without their knowledge; and sometimes, without their intentions. The secret, unseen, but irrefragable, bond of habitual intercourse, holds them together; when their perverse and litigious nature, sets them to equivocate, scuffle and fight, even about the terms of their written obligations.'

It needs but moderate acquaintance with mankind, to know, that this is so. But for the Spartan manners, three hundred men would not have held Thermopylæ. Not till the largesses and games of their designing tyrants could sway the manners of the people, that were once Republicans, was the old Roman heart entirely eaten out; till they became, what one, aptly, calls them, 'Italians of Rome.' And, to come nearer home, and see ourselves in truth's unflattering mirror, how have the men of this republic changed, with their manners: until the Adamses, the Hancocks, the Franklins, and the Putnams, are as rarely reproduced, as their stern virtues, their straight-forward speech, and all their old, rude, rough, and racy, ways. The question, once, was, 'Is he honest, is he capable, is he faithful to the Constitution?' The question, now, is, 'Can he be elected?' The Constitution contemplates, for the President of these United States, the man, whom all the people, by their special representatives, in their separate councils, held in every State—held, on the same day, through them all, that none may know the chosen of another, till its choice is made—freely and spontaneously choose. The practice is, to elect one of the two, whom two Conventions, unknown to the Constitution, and altogether irresponsible, may succeed in beating, screwing, molding, licking, into that shape, which they shall deem, the most available? Truly, the crucible, in all its ranges, through alchymy and chemistry, turns out no stranger transformations, than are wrought, by manners. And, on what a scale! The morals of a people; the freedom of a nation; the wealth, the power, the grandeur, the existence, of a State!

But, I must circumscribe my range. I am to deal with individuals, now. This is the civil birth-day of fourteen young men. To-day, they leave the shade of academic groves, to bear and brave the heat of open day. They drop the College, to assume the manly, gown. We have all seen, how well and gracefully they wore the one; and we all know, how they came to wear it, so. It is of infinitely more moment, that they wear the other, gracefully and well: and, what is now said, as their Alma Mater's parting words, must tend to that result. It may be, that, as before, so, now, reluctant nature will recalcitrate. That, as they chafed and fretted, at the discipline, which, now they bless, that brought them on, thus far, successfully; so, they may chafe and fret, at that, which is to curb them, now. But, it must, still, be so. It is stern nature's unrelenting law.

> "Qui cupit optatum cursu contingere metam
> Multa tulit fecitque puer."

I. '*Manners makyth Man.*' *He is not such, by birth.* Human, he is; and, so, potentially, a man. But, that is all. Look at it, this way; and, then, that way; and, then, this way, again: as often, as you please. It, still, is true. A wise man has been, oftentimes, the father of a fool. A good man, of a knave. A brave man, of a coward. The blood came down: but, not the man, in it. He bore his father's name: but, that was all. Just as he took the name of man, by being born of human parents. I do not say, that it is often so. I do not think it is. That it is, ever, meets the whole case. It will be of little, use, to know the exception, when too late to cure it. It is enough to know, birth does not make the man. It is of the first importance, that it be known, in time.

II. '*Manners makyth Man.*' *He is not such, by intellectual gifts.* Devils have these, in larger store, than men. Yet, they are devils, still. And men, with natural endowments, 'but a little lower than the angels,' have let them waste, and rust, and rot; or, even worse, have turned them to such awful uses, that they seemed to be incarnate devils. And, so, in their degree, through all the lower ranges of worthlessness and wickedness. Nor does the improvement of his intellectual gifts, yet, make the man. When Bacon uttered that celebrated aphorism, 'Knowledge is power', he obviously meant to leave it, as it were, in blank: that, so, the nature of the knowledge might decide the uses of the power. For, so, in fact, it is. Th[illegible] curse; as truly as a knowledge, which is a blessing. A 'knowledge, which causeth to err'; and a knowledge, 'which maketh wise unto salvation.' The knowledge, of no account; but, in that to which it leads. And, yet, the medium, to us, through which, evil comes. As the fruit of 'the tree of knowledge of good and evil' was that, 'whose taste brought death into the world, and all our wo.'

III. '*Manners makyth Man.*' *He is not such, by circumstances.* Tacitus finely says, 'Res, stultorum magister.' It is over fools, that circumstances get the mastery. A truth, too fine, for common minds to catch. Yet, if it be not so, there is an end of human freedom. For circumstances is but a longer word, for fate; and, one less invidious, for necessity. We are but atoms, in the atmosphere of space. And Plato, Dante, Shakspeare, have but to whirl, in vortices, forever. Who will believe it, that looks practically, upon life? Who will believe that Cesar crossed the Rubicon, under the force of circumstances? Or Napoleon marshaled the field of Waterloo? Or Wellington won it, without Blucher? Or Washington achieved that midnight ferry, through the freezing Delaware? Or Jackson piled the cotton bags, that saved New Orleans? Or Clay conceived the Compromise, that has secured the Union? Men, that are men, make their own circumstances. In all, we reverently own an over-ruling God. A God, Who made us, and Who owns us, free. Whom we dethrone, when we imply, that circumstances make a man. They cannot even make a circumstance.

'*Manners makyth Man.*' It might be freely rendered, *a man is, as he behaves.* It is not, who his father was. It is not, what his talents and attainments are. It is not, what he is, in circumstances. These are all accidents: not, of the essence. It is the way he *has* himself. It is his behavior. '*Manners makyth Man.*'

1. *He is a man, that bears himself with gentleness.* The vulgar notion is not so. Noise is, with some, an argument for greatness. As when the English troops first landed, the Chinese thought to frighten them, by hideous roarings, as they rolled down hill. But greatest things are stillest. The sun illuminates the world, in silence. The planetary orbs revolve, in silence. The giant oak grows up, in silence. The thoughts, that kindle nations, glow, in silence. The equipoise of real greatness holds itself, in perfect silence. The truest man will be the most a woman; in serenity, in gentleness, in tenderness, in lovingness. No violence. No roughness. No severity. So ready to forgive. So willing to forbear. So able to endure. As the Apostle, in that speaking picture of a man: 'Let all bitterness and wrath and anger and clamor and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you.'

2. *He is a man, that bears himself with cordialness.* It is a world, in a word. And that word, the heart. As if it were heartliness, or heartfulness. A little more, even, than the good old, heartiness, which has come down to us from our whole-hearted forefathers. A man of reserves. A man of affectations. An artificial man. A superficial man. These have but to be heard of, to be hated. And, yet, in the world, they have a place. Nay, in the world, they have had sway. The Chesterfields, the Buckinghams, the Richelieus, the Cromwells. But, not with men. With fanatics, perhaps. Certainly, with courtiers. Sycophants, in either case. But, not with men. Men ask a heart. And they must feel it. And, when they do, their own beats, with it. And, when the heart-swell rises, in a nation, or a people, that are wronged, or that see wrong, or that forecast wrong; it were easier to stand against the deepest ground-swell, that was ever moved, in the blue deepness of the multitudinous sea. There is but one born ruler, whom all men love to own. It is the heart-man. And his sway is boundless as the atmosphere: for it is felt as little; and extends as far.

3. *He is a man, that bears himself with manliness.* There are words, that cannot be explained. As there are acts and ways, which speak to every heart. It is because the race sprung from one Hand; and took the imprint of its Prototype. And, so, there linger, in it, instincts of the true and real and eternal, which are never false, and never fail. The rudest tribes quail, at the presence of a man; as no ferocious beast can stand the human eye. And they who have unmade themselves, in the unworthy tamperings of the political arena, or, in the heartless round of fashionable folly and frivolity, still recognize and feel and own a man.

" Is there, for honest poverty
That hangs his head, and a' that?
The coward-slave, we pass him by;
We dare be poor, for a' that.
The rank is but the guinea-stamp:
The man's the gowd, for a' that.

A king can mak' a belted knight,
A Marquis, Duke, and a' that;
But an honest man's aboon his might;
Guid faith, he mauna fa' that.
The pith of sense and pride o' worth
Are higher ranks, than a' that.

Then, let us pray, that come it may,
As come it will, for a' that;
That sense and worth, o'er all the earth,
May bear the 'gree, for a' that.
For a' that, and a' that,
It's coming yet, for a' that,
That man to man, the world a' o'er,
Shall brothers be, for a' that."[*]

Beloved children of my house and of my heart, I send you out, to-day, in God's name, to your parts and duties, in the world, with the inestimable patrimony of these indomitable principles. You have been nurtured in them, here. You have lived and grown, upon them. You are men, by them. '*Manners makyth Man.*' Year after year, have I pursued you, with love's keenest eye. They know not love, who tell us, she is blind. A fond, false, faithless love, that fawns and flatters, to deceive and to betray, may feign a blindness, which it does not feel. But, there is no vision like the heart's, that truly loves. None, that can see so far the very creeping shadow of a fault or failing, that, but, may be. And it is due to you to say, that on such scrutiny, as only love can institute—in some of you, beginning, almost, from your birth; in all of you, continued, through a period of three, four, five, six or seven years—I commit you, with a perfect confidence in you, God being your helper, to the changing chances of the world. Go on, from, this day, in the gentleness, the cordialness, the manliness, which, to your Alma Mater's prayers, the God of grace has granted you; and the world shall take account of you, as men. You shall be seen, as men, in the broad open light of truth and honor. You shall be felt, as men, in the resistless unction of sincerity and earnestness. You shall be owned, as men, in your deep footprints on the adamant of immortality; and, better far than that, in the sympathy, the affection, the devotion, of all true and [illegible] must needs be a saddened hearth, that sends, in one day, fourteen sons, into 'the bivouac of life.' But, what a proud and happy father, to have fourteen such, to send. Go: and the Lord be with you!

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[*] Burns.

From the London Evening Journal of October 1.

Foreign Chaplaincies.

This is not the place to discuss under what circumstances English congregations may, without infringement of canonical order, be formed in places where another branch of the Church is settled, which refuses to admit English Churchmen to communion, except on conditions which they cannot accept. We take things as we find them. At the best, English congregations abroad are, we admit, a theoretical anomaly; but immediate needs must be satisfied. It is of little use to maintain, as Mr. Bennett has done, the utter unlawfulness of such congregations; because to say this is only a narrow and inadequate way of saying that the Church ought not to be divided. But, unhappily, it is divided; and it therefore becomes necessary—more necessary, if possible, in foreign countries than in England—that our congregations should show themselves to be of the Church, developing and acting out Church principles, and rigidly faithful to Church order. At home we have all sorts of safeguards against the Church being considered a mere department of civil government; but abroad we are misunderstood and misrepresented, and it is peculiarly important to show that our clergy are spiritual persons, acting under authority delegated by ecclesiastical superiors, and representing a Church and a Bishop.

The general practice, for at least two hundred years, has been that, wherever there is a British factory or consul, the Bishop of London should license a chaplain, with cure of souls, to the British residents. In the reign of George IV., when the State view of the Church of England was culminating, the Government—probably with the best intentions towards the Church—agreed that, whatever sum might be raised by English residents in foreign places, the Treasury would meet it with an equal amount, for a chaplain's stipend and for general Church purposes. But this concession was coupled with the condition that the chaplain, though he was "to be licensed by the Bishop of London, was only to hold office during his Majesty's pleasure"—or rather, during the pleasure of a Secretary of State. Sooner or later, this flaw in the system was sure to come out. In 1845 the famous Madeira case began. For some twenty years, Mr. Lowe, a clergyman of very distinguished powers, had resided in that island, ministering in peace and usefulness. He held the Bishop's license. Some of his congregation, chiefly Dissenters, picked a quarrel with him, petitioned the Foreign Secretary for his removal, stopped his salary, and ultimately got his appointment cancelled. But the Bishop of London did not withdraw his license. The Foreign Secretary, however, set the Bishop and his licensed chaplain at defiance, and appointed one Brown Government chaplain. Of course, this person had no spiritual authority—no mission—no license—no cure of souls—no communion with any Church on earth except that of Patriarch Palmerston. The result was the Madeira schism. One congregation clung to Mr. Lowe, because he held the Bishop of London's license; whilst the other clung to Mr. Brown, because he did *not* hold the Bishop's license—because he came out to Madeira purposely to erect a conventicle in opposition to the Bishop and his authority—because he gloried in the title of Government chaplain as opposed to that of Bishop's chaplain.

Here, then, was a case involving the most fundamental principles. It embodied a dispute which has often occurred in the history of the Church. On the one side, is the nominee of the State, defying the Bishop—on the other, is the Church's minister fighting the Bishop's battle, defending the Bishop's mission, and making the largest personal sacrifices for the Bishop's authority. It would, of course, be superfluous to ask what side the prelate himself, whose jurisdiction and license were assailed, took in the matter. Equally superfluous would it be to inquire what re-arrangement of the Consular Act could alone satisfy the Bishop, or vindicate the Church's spiritual power in giving mission. The Church could never acquiesce in anything short of an enactment declaring that the chaplain, when once appointed, should be irremovable, except on the revocation of his license by the Bishop—this was surely the very least which a prelate could insist on. But what was the course adopted towards Mr. Lowe, and towards the faithful Churchmen in Madeira, by the Bishop of London? How did his lordship show his appreciation of the gallant stand which they had made, during seven years of distress and difficulty, in vindicating his authority when it was set at nought, insulted, and contumeliously defied by Mr. Brown, and his patron, Lord Palmerston? The Bishop certainly did not withdraw Mr. Lowe's license; for he knew, not only that the latter had committed no canonical offence, but that his only fault was conformity to the Prayer Book. But he actually offered—even while Mr. Lowe remained at Madeira, in possession of his own license—to license Mr. Brown, on Lord Palmerston's nomination. This offer Mr. Brown, at the Foreign Secretary's bidding, spurned.—Although the Bishop, at an entire sacrifice of principle, was willing to whitewash Mr. Brown, this person refused communion with the Bishop, and thus consummated and fixed his schism in the most daring manner.

At length Mr. Lowe accepts English preferment; and thus the obstacle which the Bishop had long wished out of the way is removed. Mr. Brown is prevailed upon by the Bishop to accept the license which he had formerly refused; and the Prelate, it is announced, has, by this notable expedient, "compromised" the question of foreign chaplaincies. The Foreign-office condescends to permit the Bishop to license consular chaplains—but the episcopal license is only to be of force so long as the chaplain holds the appointment from the Secretary of State. And this, we are told, is a "compromise." It is a naked, entire, and total surrender of the whole question. The Bishop binds himself hand and foot to allow himself, his license, and his chaplain, to be forever under the absolute control of the Foreigh-office. This is the most complete abandonment of episcopal authority on record—the most direct and unqualified capitulation of Church principles to Erastianism. We must say it is no sinecure to fight a Bishop's battle. To vindicate his authority is the most certain way to incur episcopal desertion. If a clergyman openly defies the Bishop, he secures his submission; but if, on the other hand, a clergyman sacrifices health, peace, fortune, and preferment in the Church's cause—especially in personal vindication of the Bishop himself—he and his cause are sure to be sacrificed in the end. In the case of the Bishop of London's famous charge of 1842, those of the clergy who yielded obedience [illegible] scouted [illegible]stracised—whilst those who utterly [illegible] mitted to. *Qualis ab incepto.* The termination of the foreign-chaplaincy dispute in 1852 is the exact repetition of what took place ten years ago, with respect to conformity with the Prayer Book.

We have no wish to use hard language, or to exaggerate the melancholy significance of this "compromise." But we will illustrate its inevitable working. Among the foreign-office regulations the money qualification remains. That is to say, at any foreign station, any British subject, be he Jew, Roman Catholic, or Dissenter, may, by paying a certain sum, have a vote in all Church matters—in other words, a majority of persons who are not even in profession members of the Church of England, may at any moment dismiss the episcopally licensed chaplain. Such was actually the case at Madeira. And the Bishop of London has tied himself, in every such instance, to endorse such dismissal—he has pledged himself to withdraw a chaplain's license whenever it may happen, for example, that the British residents, or a majority of them in vestry or church meeting assembled, avow a conscientious dislike to the Apostles' Creed. We do not desire to pursue this topic further.

One reflection remains. We were told to expect great things in Church matters from a Protectionist Cabinet. The foreign-chaplaincy question, in particular, was marked out as one in which the Church was sure to receive justice at the hands of Lord Derby's Government. The Whig tyranny was to be reversed and apologised for. Many Churchmen were so sanguine on this point, that they based their confidence in the present Ministry on its satisfactory settlement. For ourselves, we were exposed to especial obloquy because we withheld such sweeping and anticipatory confidence; and our censors bade us wait for the adjustment of this question as a certain confutation of our misgivings and suspicions. Yet, after all, we were right. Lord Malmesbury has fixed that yoke on the Church which Lord Palmerston had failed to impose; and it will be among the most tangible proofs of the Churchmanship of the Derby Government that they have succeeded in extorting from the Bishop of London an entire surrender of the independence and authority of the Episcopate. Lord Palmerston's career was only a struggle with the Church, but Lord Malmesbury's tenure of office is already signalized by a complete and unqualified triumph over its principles.

From the Scottish Ecclesiastical Journal.

An Ecclesiastical History of North Britain.

Continued.

CHAP. III.—COLUMBA AND THE CULDEES.

(SECTION II.)

1. Mission to Northumbria—Aidan. 2. His Character. 3. Finan. 4. Colman—Controversy about Easter. 5. Controversy about the Tonsure. 6. Home Operations—Obscure Scottish Saints.

Columba rested from his labors, but the work went on; a long line of Abbots sat in his chair; and Iona sent forth multitudes of pious and learned men, to spread, after his example, the knowledge of Divine truth, throughout their own and other lands. In this respect it claims preeminence over the earlier Seats of Celtic Christianity in the North. There is indeed a faint tradition of a St. Baldred, as immediate successor to St. Kentigern at Glasgow, and an authentic catalogue of Saxon Prelates who took up for a time, three centuries after his death, the crosier of St. Ninian at Whitehorn. But both Sees may be compared to intermitting lights, only flashing forth afresh after long intervals of suppression; or to that classic stream which meanders underground for a portion of its course, and can hardly be traced, when it revisits the light, to the parent fountain whence it flows.[*] With Iona the case was happily different. So far from retrograding or standing still, the good cause prospered in the hands of Columba's successors; the light shone steadily forth, the stream gathered volume as it rolled along. Not contented with ministering to the home field only, the monks of Iona are found busy scattering the seeds of Christianity in France, Germany, nay, Italy itself.[†] "From the nest of Columba," says a punning panegyrist, "these sacred doves took their flight to all quarters;" and it is observed by the Bollandists, that "all Saints whose origin could not afterwards be traced were supposed to have come from Ireland or Scotland."[‡]

But the best known and most interesting of these missions is that of *St. Aidan* and others to Northumbria, of which a copious account is extant in Bede.[||] King Oswald, when a youth, with many of his nobles, had been forced to live in exile among the Picts and Scots, and had then embraced Christianity. As soon as the defeat of his British rival Cadwalla placed him on the Northumbrian throne (A. D. 635), his anxieties were directed to the conversion of his subjects, and he naturally turned his eye to Iona for missionaries. The first monk who was sent, Corman, proved little suited to his difficult task, for he shortly returned home with a despairing report, that he had been unable to do any good by his preaching, or to bend to the yoke of Christ the barbarism and stubbornness of the English people. "While he described to the monks the difficulties and dangers of the mission, 'Brother,' exclaimed one *Aidan*, 'the fault is yours. You exacted from the barbarians more than their weakness could bear. You should first have stooped to their ignorance, and then have raised their minds to the sublime maxims of the gospel.' "[§] The brethren, being of the same opinion, made a second and more discreet choice in Aidan himself. Invested with the sacred character of a Bishop, the new missionary set out for Northumbria. "On his arrival, the king appointed him to his Episcopal See in the isle of Lindisfarne, as he desired. Which place, as the tide flows and ebbs twice a-day, is inclosed by the waves of the sea like an island; and again, twice in the day, when the shore is left dry, becomes contiguous to the land. The king also humbly and willingly, in all cases giving ear to his admonitions, industriously applied himself to build and extend the Church of Christ in his kingdom, wherein, when the Bishop, who was not skilful in the English tongue, preached the Gospel, it was most delightful to see the king himself interpreting the Word of God to his commanders and ministers, for he had perfectly learned the language of the Scots during his long banishment. From that time many of the Scots came daily into Britain, and with great devotion preached the Word to those provinces of the English over which King Oswald reigned; and those among them that had received Priests' orders administered to them the grace of Baptism. Churches were built in several places; the people joyfully flocked together to hear the Word, [illegible] to build monasteries; the English, great and small, were, by their Scottish masters, instructed in the rules and observances of regular discipline—for most of them that came to preach were monks." Of Bishop Aidan the venerable historian has left a picture which is best presented in his own simple words:—"Among other instructions for life, he left the Clergy a most salutary commendation of his doctrine with all men, that he taught no otherwise than he and his followers had lived, for he neither sought nor loved anything of this world, but delighted in distributing immediately among the poor whatsoever was given him by the kings or rich men of the world. He was wont to traverse both town and country on foot, never on horseback, unless compelled by some urgent necessity; and wherever, in his way, he saw any, rich or poor, he invited them, if infidels, to embrace the mystery of the faith, or, if they were believers, strengthened them in the faith, and stirred them up, by words and actions, to alms and good works." And he continues:—"His course of life was so different from the slothfulness of our times, that all those who bore him company, whether they were sworn monks or laymen, were employed in meditation—that is, either in reading the Scriptures or hearing Psalms. This was the daily employment of him and all that were with him, wheresoever they went; and if it happened—which was but seldom—that he was invited to eat with the king, he went with one or two Clerks, and having taken a small repast, made haste to be gone with them, either to read or write. At that time, many religious men and women, stirred up by his example, adopted the custom of fasting on Wednesdays and Fridays till the ninth hour, throughout the year, except during the fifty days after Easter. He never gave money to the powerful men of the world, but only meat, if he happened to entertain them; and, on the contrary, whatsoever gifts of money he received from the rich, he either distributed them, as has been said, to the use of the poor, or bestowed them in ransoming such as had been wrongfully sold for slaves. Moreover, he afterwards made many of them he had ransomed his disciples, and after having taught and instructed them, advanced them to the order of Priesthood." An anecdote, which follows, further illustrates the character:—"King Oswin had given an extraordinarily fine horse to Bishop Aidan, which he might either use in crossing rivers, or in performing a journey upon any urgent necessity, though he was wont to travel ordinarily on foot. Some short time after, a poor man meeting him, and asking alms, he immediately dismounted, and ordered the horse, with all his royal furniture, to be given to the beggar; for he was very compassionate—a great friend to the poor, and, as it were, the father of the wretched. This being told to the king, when they were going in to dinner, he said to the Bishop, 'Why would you, my loved Bishop, give the poor man that royal horse, which was necessary for your use? Had we not many other horses of less value, and of other sorts, which would have been good enough to give to the poor, and not to give that horse which I had particularly chosen for yourself?' To whom the Bishop instantly answered, 'What is it you say, O king? Is that foal of a mare more dear to you than the Son of God?' Upon this they went in to dinner, and the Bishop sat in his place; but the king, who was come from hunting, stood warming himself, with his attendants, at the fire. Then, on a sudden, whilst warming himself, calling to mind what the Bishop had said to him, he ungirt his sword, and gave it to a servant, and in a hasty manner fell down at the Bishop's feet, beseeching him to forgive him;—'For from this time forward,' said he, 'I will never speak any more of this, nor will I judge of what or how much of our money you shall give to the sons of God.' The king, at the Bishop's command and request, beginning to be merry, the Bishop, on the other hand, grew so melancholy as to shed tears. His Priest then asking him in the language of the country, which the king and his servants did not understand, why he wept—'I know,' says he, 'that the king will not live long, for I never before saw so humble a king; whence I conclude that he will soon be snatched out of this life, because this nation is not worthy of such a ruler.' "

The melancholy prediction proved true, for the king died shortly after, followed in twelve days by his spiritual father, who was removed from this world in the seventeenth year of his Episcopate—August 31, A. D. 651. Even the great blemish of which modern readers will probably make less account than Bede, does not prevent the good monk from paying tribute to his virtues:—"I have written thus much concerning the person and works of the aforesaid Aidan, in no way commending or approving what he imperfectly understood in relation to the observance of Easter; nay, very much detesting the same, as I have most manifestly proved in the book I have written, *De Temporibus*; but, like an impartial historian, relating what was done by or with him, and commending such things as are praiseworthy in his actions, and preserving the memory thereof for the benefit of the readers: namely, his love of peace and charity, his continence and humility, his mind superior to anger and avarice, and despising pride and vainglory, his industry in keeping and teaching the heavenly commandments, his diligence in reading and watching, his authority becoming a Priest in reproving the haughty and powerful, and at the same time his tenderness in comforting the afflicted, and relieving or defending the poor. To say all in a few words, as near as I could be informed by those that knew him, he took care to omit none of those things which he found in the apostolical or prophetical writings, but to the utmost of his power endeavored to perform them all." And he proceeds in the same cautiously apologetic strain:—"These things I much love and admire in the aforesaid Bishop, because I do not doubt that they were pleasing to God; but I do not praise or approve of his not observing Easter at the proper time, either through ignorance of the canonical time appointed, or if he knew it, being prevailed on by the authority of his nation not to follow the same. Yet this I approve in him, that, in the celebration of his Easter, the object which he had in view in all he said, did, or preached, was the same as ours; that is, the redemption of mankind through the Passion, Resurrection, and Ascension into Heaven of the Man Jesus Christ, who is the Mediator betwixt God and man. And therefore he always celebrated the same, not, as some falsely imagine, on the fourteenth day of the month (like the Jews, whatsoever the day was), but on the Lord's Day, from the fourteenth to the twentieth of the month; and this he did from his belief of the Resurrection of our Lord, and of our Resurrection, which also he, with the holy Church, believed would happen on the same day after the Sabbath, now called the Lord's Day."

(To be continued.)

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[*] *The Alphæus.*—Aen. iii. 694.

[†] Neander's Ch. Hist., Third Period, sec. 1.

[||] Iona, p. 130. Wilson's Archæology, p. 484.

[§] Bede, lib. iii., cap. 3, 5, 14, 17, 24, 25, 26. In the subsequent extracts I have availed myself of Giles's translation.

Communications.

For the Churchman.

Visit of the American Bishops to the English Church.

The recent reception of the American bishops, by the English Church, presents a cheering and delightful spectacle; and the mind involuntarily reverts, to the good old time, when Catholic unity was yet a visible fact, and as the fathers of the Church, from all lands, gathered to her grand councils, the world saw that they were indeed one.

Like the unfolding of a vast panorama, the history of the English Church and her daughter in the United States comes up, amid the visions and recollections suggested by this event. Far back in the long dim vista of ages, when yet the Saxon had not set foot in Britain; when the wild Druid worshipped his gods beneath the branching oak, and 'mid the mystic cromlech; came from the distant East, across the forests of still savage Gaul, an humble, unpretending man—small in stature, and with no imposing trappings of rank; none of the barbaric splendor of the gorgeous land, from which he came; but with the stamp of genius in his brilliant eye, the peace of holiness upon his brow, and gifted with "strange power of speech;" the stranger, with few followers, landed upon that almost unknown isle of the sea. The savage people gathered around these dark haired children of the South, and with wonder heard that burning tongue proclaim, in their own speech, the strange tidings of an Unknown God. Even as at Mars Hill, at Rome, in Spain and Gaul, the idol worship bows before the simple majesty of the christian faith, attested by the miraculous wonders that wait upon the footsteps of its eloquent Apostle. The oak-crowned Druid, kneels beneath the cross; and instead of the rude orgies of a heathen revel, the wild recesses of the forest ring with the sublime strains, in which the Church still chants the praises of the world's Redeemer. Time rolls on—he of the eagle eye, and gallant mien, has passed to his work in other lands, but left behind the Christian Church, with its sacred priesthood. Before the mild influence of the new religion, the wildness of man, and the wildness of nature, are disappearing—Saxon, Dane, and Norman, successively conquer the land: the sword and flame have done their work upon the christians; but the little one has become a thousand, and Druid gods, Thor and Woden, and the wild heroes and Sagas of the Northmen, have faded into nothingness before the cross. Through all the changes of the land; whether hidden among the mountain fastnesses of Wales, or triumphant over the hearts of princes; dim in distance, but never lost; ever stands out that English Church, planted by St. Paul, with its ever unbroken line of Bishops, priests and deacons. Kings died, and rival dynasties followed each other to the tomb; but that Heaven-born dynasty ever bears an unbroken front through all the lapse of time. Aged bishops successively went to their long home, but always as they were called away, by solemn prayer, and imposition of hands, was the divine commission renewed; and though in the wars of nations, and the fierce jars of kings and prelates, the Roman bishop obtained an authority over it, tardily admitted and restlessly borne, yet still, amid all the mists of superstition, ever gleams forth, the clear and stately proportions of the Anglican branch of the universal Church.

A new world is discovered—and as the nations rush to gather the golden harvest, from its teeming bosom, an humble priest, one of that same consecrated band, whose ranks had been so often thinned by sword and flame of Saxon and Dane, bears to this grand forest land the symbols of his faith, and cries aloud to the dusky children of the West, "Behold the Lamb of God." The red man has slowly withered away, before the advance of the Anglo Saxon; and over the length and breadth of this land of vast lakes and mighty rivers, cities have sprung up by thousands, and from countless temples, rise the song in which the christians chant the praises of their God, where the wild Indian danced the war dance, and worshipped in his blindness a Great Spirit. But here, while all worship the great God, and call upon the name of the world's Saviour, many have forgotten their duty to the heaven-commissioned priesthood, and that noble band that first sent the missionary to their shore, has no counterpart here. A few scattered priests there are, and a few sheep hear their voices, and follow those who show the proofs of Apostolic commission. But a brighter day has dawned. To their island mother, go three of these priests, to receive from consecrated hands, the sacred power to fill their broken ranks; and from Scotland and Canterbury, come forth the first American bishops.

What a host of great associations does the mere mention of Canterbury conjure up—of England's Church in all its days of beauty and of glory—of Cranmer and Laud and all her martyred saints. What thrilling and tender ties, connect the American churchman's heart with that venerable chapel at Lambeth; where White, the "wise old man," of the manly voice and sword-like pen, was consecrated for this Western Church. And now, though many scoff at the claim of Apostolic descent, and cast reproach upon the stole and surplice; thirty bishops, and sixteen hundred clergy, still show the old front, still bear the standard planted by St. Paul in Britain, and his successor in America, of Christ and his Church.

And is it not beautiful now, to see the Daughter, sending her chosen bishops and priests, to mingle her joy with the Mother's, for the constant increase of that vast army, sent forth from England's verdant shores, and now in every land the sun shines upon, proclaiming the name of Jesus, in every tongue spoken by man? Is it not beautiful thus to see the bonds of Catholic unity, which war and national rivalry, had for a time, not broken, but made dim, brightening with tenfold lustre, before the eyes of unbelieving men; and sending warmth and holy joy to the hearts of millions, who in every clime bear the sacred symbol of a universal faith upon their brows? Have we not reason to be thankful, to the Giver of every good and perfect gift, that we have been permitted to witness from afar this glorious meeting of two great Churches; and to feel the glad throb it sent through all the mighty Catholic heart of the whole earth?

A Southern Churchwoman.

For the Churchman.

The Church is no Confederation.

Episcopatus unus est. . . . Ecclesia quoque una est St. Cyprian.
(*Continued.*)

The Church in the United States is a confederacy of sovereign, independent dioceses.

We could dismiss it summarily, because it never was or will be true of any part of the true Church: but it is better far, to show that there is no pretence in this case, specially, for any member of the whole assertion, if we but bring to it the clear light of history.

Here are involved three separate assertions: 1, *That*, *(at some time,) existed certain sovereign independent dioceses*; 2, *that these entered into confederacy*; 3, *that the Church in the United States is such confederacy.*

Shall we take what good Bishop White calls "the General Convention," (Bp. White, Mem's, p. 93,) in which was "the beginning of the or- [illegible] in the United States," (Bp. White, Prefe. to Jour. Gen. Con.) for the date before which we are not to look for the asserted federation? Alas! alas! where are the dioceses in the year 1785? Just at the time when they are wanted, they are not to be found to make a league or break one. The dioceses! the word had no significance in that day in the United States, except as it referred to things far off in time and space. It is not used in the proceedings of any of the several meetings before and leading to the "General Convention," so-called, above; not in the "Fundamental Articles," adopted as the basis of that Convention's action; not in the "General Ecclesiastical Constitution" proposed by it as "fundamental" and "unalterable by the Convention of the Church in any State." (Constit. Art. XI.) Church, State, Convention—all these things have place enough in the XI articles of the Constitution: but the one word, this one word *diocese*, no more is met there, in the broad light, or in the shade, than if there never had been such a thing. Here, then, is something wanting: if there were dioceses in convention there, they were there by some other name and not their own.

The name is not the only wanting thing. There was no diocese in fact, as there was none in name, because there was not one in all the land. The Roman Empire has been dated back to Julius Cæsar's time, when it had no existence, formally, because it is asserted that, in fact, Julius and not Octavius gave it being: but call aloud, summon a diocese by any proper name you will, through the still paths of history, three-score and ten years off, and nothing of the kind will come at call. How should it? A diocese is nothing but a bishop's parish; and how should there be any bishop's parish, much more, a number of such parishes, where there was not, and never had been, even a single bishop? The sending out of bishops would have occasioned the dividing into dioceses, more or less defined; but how the pertinacious paltriness of statesmen, such as Walpole, exercising "headship" over the lubberly and lazy Church of England of that day, (fed by the State and fattened in a narrow pen in which it had no room but to lie down[*]) how such poor statesmen dealt with things spiritual and things sacred, is more than known. How every noble plan, by whomsoever urged, whether by Dean or Bishop, or by Prebendary Berkeley: by Dr. Chandler: by the northern clergy in this country: by Bishop Sherlock or Archbishop Secker; failed slowly, with its painful, struggling life, kept up by cruel anodynes:[†] failed slowly while the eye of hope and finger of mute faith descried upon the map of this all-wild new world, the spots where should be set successors of the man who 1700 years before "went preaching to the farthest West," and traced the lines of future dioceses in the neglected colonies of England; this has been all too sadly felt within two centuries. The very letters of the missionaries almost tremble, the moving words almost take vocal life, as they appeal to every sense of right and charity in those who had authority in Church and State in England, in vain, in vain, because the cruel master of the Church in England would not have it.—There never was a bishop in America;[‡] the Church in the American colonies never had a single bishop; how could there be a diocese?

Might they have been arranged prospectively, these dioceses; for the future bishops? Waiving at present for a little, the first question of the sovereignty or independence of such things in any way, and not considering, at present, the character of the provision in our American church for forming of new dioceses, let it be said, not only this would not have been the right way, but it would not have been the way in which an English colony would have been managed, even while the poor Church of England was not a subject merely, but abject of the State. To show that such a distribution of a whole nation into dioceses before the bishops were provided, cannot be found in fact, or fashioned into likely seeming, in all the history of the Church Catholic, by a minute dissection of the history, is not our purpose. As we could not give either time or space to it, so could we not find time or patience on our readers' part. We may, perhaps, be mutually satisfied with something else.

How soon after the first Apostles' time the distribution into dioceses, after any sort, took place, is thoroughly uncertain, as we have intimated elsewhere, and theories are very different. De Marca was a man of name and note in one day of the world, and argued, as did others more or less known, that "the apostles instituted the division into Patriarchates, Exarchates, and Provinces, which afterward was in use, or one quite like it;" honest Dupin (De antiq. Eccles. Discipl. § vi.) replies that "all the arguments" for that theory "are of small weight," and "the whole thing gratuitous assertion." But, if the date be hard of ascertainment, it is not quite so hard to satisfy ourselves of how the subdivision into dioceses, separate and distinct, took place. That from the first assignment to their respective parishes, as afterward, the bishops always were set up in cities, everywhere, as it was naturally to be expected from the fitness of the thing, so is it universally allowed as true. In these they had charge of the Faithful few, and preached the Gospel to the Heathen in their neighborhood. Thus, too, they had their Sees, undoubtedly, in a thousand places, long before lines of parishes or dioceses were laid down. Christians were few and scattered; life was short with holy bishops such as then were, and they had scarcely more than time, after their taking office, to dress themselves for judgment and for death; and, anxious, as they were, to crowd their momentary respite from appointed martyrdom with gathering in of souls, we cannot think that they went forth to trace out in the light of the fierce flames of death that glared across the earth, the limits of their parishes. Nor was it until all the world—and in it many sinful, selfish men, to every meek believer—was by profession, Christian, that any definition of the sort was needed. Then, doubtless, were the civil definitions of cities and their suburbs, as afterward of larger districts, with one consent recognized and acquiesced in. So bishops were before the dioceses, and such a thing as a whole nest of dioceses, perfect and forming leagues, where never yet had been a bishop, within three thousand miles of which had never been a bishop, can scarcely have example in the early times; and in the fourth century; "quarto, denique, secculo," of Dupin, when he and Bingham (and who not?) agree that one great system was established, at least throughout the Roman Empire, the making a new diocese was with consent of a provincial synod, and it had not its place until a bishop was appointed: in the new world beyond, it still was as above, the bishop first, and afterwards the limitation of his diocese.

Moreover in the Church of England, of which clergy and people in this country were on all hands, asserted or allowed to be a part, the plan proposed in every case, and which we may believe, with reason, would have been that adopted, in this particular, was to appoint one or more bishops; leaving the dioceses to be appointed by royal patent.[*] The king's patent would have named the catholic city (if any), and fixed the limits: "Where His Majesty shall think most convenient," says Bishop Secker. The bishops were the things essential; the demarcation of their dioceses a secondary or still lower matter. Would the dioceses ever so set off? Still the bishops never were appointed. When our colonial disaffection first became angry opposition, there were the patient lovers of the Church with their petition in their hands; and the fierce war dashed from their grasp the idle paper, its object unaccomplished. Again the same sad fact in other words: After a century and three quarters since the Church took possession of this country, dug houses in its soil, and peopled them with her peaceful dead; although her sweet prayers now went forth from the deep woods and open plains, like the sweet songs of birds or fragrant breath of flowers, yet never, never yet, had any one been recognized in all the land, of those with whom the Lord had promised to abide all days—bright days and stormy days alike—till the last day was counted to its end; and to whose hands He had committed, as a charge which they were to administer the preaching of the Gospel and dealing of the Sacraments to men. The English Church, although the State has wrested to itself control of this which is not of it, knows nothing of a diocese before a bishop, more than the Church of old. There were no bishops; therefore, there were no dioceses waiting the most uncertain, almost impossible appointment of their bishops.

Is there some dim apprehension that the colonies themselves established dioceses? As may be easily inferred from what has gone before, no man would ever, at that day, have thought of any power in them to do it. They could not have pretended any claim to it. Such a pretension would have raised a clamor, more or less general, from one end of the thirteen colonies to the other; one that would have startled even a nodding administration in the mother country, had any of them ever been inclined to dose when there was any claim of right on this side of the ocean. Accordingly, however, demagogues or devout men even, might have been more or less consulted in the matter, none of the plans[†] contemplated leaving establishment of the dioceses to the colonial authorities. So, too, although the local legislatures here were suffered more or less to meddle with the Church in their enactments, and imitate, in a small way, after the manner of provincials, the English pattern of secular dominion in the Church, provided they would lay taxes to support what was a very loyal institution; yet never did local legislature take into seditious head or hand, the constitution of a diocese, more than it ever nominated any bishop. Not only *could* they not: they *did* not, happily: a thing not necessarily to be inferred from want of power. Indeed there was but little disposition to it anywhere. During the war, the Legislature of Maryland deliberated about appointing ordainers to the ministry (not bishops): but the plan was dropped (Bishop White, Mem., p. 85). The House of Burgesses of Virginia voted their thanks (in 1771) to four clergymen who had protested against the act of twelve of their brethren, petitioning for a bishop (Ib. p. 51.)

If, then, there never was, in name or fact, *a diocese* in all this land, founded by any recognized authority, whatever, up to the time of that "convention," we may now claim that the whole thing is settled; and that there was none is most evident. Since there was none, then, the whole proposition that we started from, is good for nothing (for since there were no dioceses, they never formed a league; and if a league was never formed, this church is not one): but we are not disposed to leave it so. The case must be much more than left determined. Some will not, and some cannot, carry a plain principle to the second step, and use it for themselves. Not only must we prove that there was not a particle of gold where good Sir Humphrey Gilbert filled his ships: but every handful of the freight must be both weighed and sifted.

A Catholic Priest.

To be continued.

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[*] I love the Church of England dearly, and honor it sincerely, and dare to speak thus, only of its fleshly exponents. Even three years since, 26 bishops took a *million* of dollars of God's patrimony to themselves.

[†] Walpole with lies, encouraged Dean, afterwards Bishop, Berkely to hope, year after year, for his dear college; and so deceived good Bishop Gibson about his plan for the American episcopate.

[‡] Of course, in this connexion, no account is made of Dr. Welton, or of Mr. Talbot; or, if they were so, these two nonjuring bishops.

[*] This is the case at this day, if the writer has not forgotten the information to which he had ample access, in his former relation to a colonial bishop.

[†] See Archbishop Secker's Answer to Dr. Mayhew's Works, IV., 558, "to reside where his Majesty shall think most convenient. This is the real and only scheme."

Erratum.—In the note, at the end of the last number, for *aimerent* read *amusent*.

For the Churchman.

Bishop Doane and his Accusers.

Mr. Editor:

I have just finished the perusal of three important papers, viz.: 1. The Communication of the New Jersey Committee to the Court of Bishops; 2. Your own Editorial in the last *Churchman* on the trial; and 3. The Card of the three Presenting Bishops, published in the *Daily Times* of October 21. I do not propose to trouble your readers with any extended comment on any or all of these papers, or on the trial itself. Others can do that much better. I have taken up my pen to ask a question, to which I would like an answer from the three Bishops aforesaid, or some one of the accusers of Bishop Doane; or, of any one who thinks the Court of Bishops should, notwithstanding the protest of the New Jersey Convention, have proceeded with the trial. It is a question which has been, and will be, asked by thousands; and it is one that no *technical* answer can dispose of. The sober, right-thinking community, in and out of the Church, will demand a response on the merits. Before I put it, a preliminary statement must be made. A committee of seven Laymen, acknowledged by all to be among the best men in that State—against whose integrity and worth not a whisper has been heard—not one of whom was, or could be, in any way, subject to Bishop Doane's dictation, *as is said* of his *Clergy* by his accusers—were appointed to investigate fully *all* the charges against the Bishop. As I understand from their report, they invited and urged, generally and particularly, *all* the accusers of the Bishop to appear before them, and not only give in their own evidence, but also cross examine other witnesses. Especially, as I am told, was this permission and request given to Mr. Halsted. I have not seen this report, but am told (you will correct me, if I am wrong) that Mr. Hays and Mr. Deacon, upon whom, as I understand it, the entire moral guilt, charged in the Presentment, rests, positively and peremptorily *refused to appear and testify*. The report of this committee, as all know, was entirely exculpatory of the Bishop. Now of this examination and report the three presenting Bishops thus remark in their Card:

"This inquiry, which was conducted by seven Laymen, with the attendance of scarcely any of the witnesses on whose evidence the Presentment rested, and of none of the most important, and without cross-examination, was, confessedly, an *ex-parte* proceeding; it was without legal force or moral value; and as the committee had no power to try, their verdict had none of the weight of an acquittal."

Technically, and for aught I can say, "confessedly," this is *legally* true. But now comes the question; and it is one, Mr. Editor, that Churchmen generally (High and Low, if the distinction must be made,) will demand *shall* be answered: *Whose fault was it*, that that inquiry was *ex-parte*? If Messrs. Halsted, Hays, Deacon, and others, *had* evidence of the guilt of the Bishop, why not *then* appear, and confound his friends? Upon the hypothesis that they desired only to *crush* the Bishop, I can understand their refusal. If *truth* was all they aimed at, or wished, why could not these seven eminent Laymen receive it as well as seven Bishops? This refusal has stamped the whole proceeding, in my mind, as a *malignant persecution*, and so has every Layman and Clergyman considered it, with whom I have conversed. These men cannot take advantage of their own wrong. Another [illegible] pear before the Presenters, and unless they [illegible] their evidence, the whole community will say, *they had none to offer*. I say this, not as the partisan of Bishop Doane, for I frankly say, I have had many prejudices against him. But these gentlemen mistake much, if they suppose the community will condemn him as a guilty man, because *they* (the accusers) wisely shake their heads, and *insinuate*, what they fail to meet boldly, when the opportunity is offered.

The Bishop—so will all unprejudiced and candid men say—was entitled not only to a present refusal to try, but to an absolute and full acquittal. Let me suppose two cases by way of illustration. A person is indicted by a Grand Jury. When that indictment is called up, and the witnesses *refuse to appear*, for no other reason than because they *personally* dislike the Judge and Jury, would not the *nolle prosequi*, which would be entered, be considered as a full and honorable acquittal; and could a future Court allow these gentlemen to re-indict and re-try, on the ground that they had refused to appear before for *such a reason*? I apprehend not. The present case seems to me analogous; but, as some may say the Committee of the New Jersey Convention was not a *legally* established tribunal, and that the parallel does not lie, I will suppose another case, the merits of which at least *one* of the presenters will appreciate. A few years since, Maj. Douglass (now dead) published a pamphlet, in which he charged Bishop McIlvaine with acts seriously derogatory to his character *as* a gentleman, a Christian, and a Bishop. The Bishop or some of his friends replied, and a direct issue of *veracity* was raised, and there, I believe, the matter terminated. But suppose Maj. D. had presented Bishop McIlvaine—or, rather, procured three Bishops to do so. The Ohio Convention do just what that of New Jersey have done. They claim the first right to investigate and present, and appoint such men as Judge Lane, J. W. Andrews, Col. Bond, Hon. Mr. Storer, &c. &c., to inquire into the truth of these allegations of Maj. Douglass. But Maj. D. declines to appear before them, and the Committee go on without him, finding abundant evidence to show on the contrary, that *he* was wrong and the Bishop right. Would not the Bishop and all his friends—aye, more, would not every Churchman in this country have said, that Maj. D. had precluded himself from farther pursuit of his charges, by his refusal to appear before such a committee? I apprehend they would, and that, in such a case, the House of Bishops would *unanimously* have dismissed the Presentment. Why did they not do so in this case?

But, Mr. Editor, I did not mean to write half as much. I reiterate the inquiry, and I repeat, it must be answered *on its merits*, not by special pleading or pettifogging technicalities. Why did not these accusers of Bishop Doane appear before that Special Committee and *prove* their allegations, *if they could*? *Truth* is too sacred—and the character of a Bishop of too much moment, to be hampered or trodden down, by such a plea as is given in the extract I have quoted from the Card of the three Bishops.

Yours, &c., W. H. H.

For the Churchman.

Extract from the Rev. Erskine Neale's "Earthly Resting Places of the Just."

THOMAS SCOTT THE COMMENTATOR.

"Yet amidst all this he is signally useful; succeeds in forming a Lock Asylum; is one of the originators of 'The Bible Society,' and lays the foundation of his future fame, by commencing his 'Scripture Commentary.' His publisher fails. He loses all his little property in the attempt, and is left nearly £500 in debt."

"At length he is forced into Chancery to defend his copyright in his own work. A friend present in court thus writes to him immediately after the decision:

The Chancellor (Eldon) went into all the transactions very minutely," &c. "It was contended by counsel against you, that one of the agreements into which you entered with the original publisher, was 'illegal, as being a *laical dealing*, contrary to the Canons:' &c.

"But he whose life had been marked with severe struggle and conflict, had not yet done with trials. An unexpected financial difficulty harassed him. When he sold his 'Commentary' to its present proprietors, it was his full persuasion that what he had to receive would nearly cover all his debts; and he adds, 'It is high time that, on the one hand, my borrowed money should be paid off, and, on the other, that I should disembarrass myself of worldly cares, and set my house in order, that I may be ready when my summons comes.'"

"At the latter end of the year 1813, he found, on winding up his accounts, to his utter astonishment and disquietude, that he was still deficient more than £1200, which he had little else to defray, than printed paper, which appeared to be almost unsaleable. He had calculated that his minor works were selling to the amount of £250 or £300 annually, but it now appeared that the sale was at a rate not exceeding £100 a year; which made a material difference."

Under these painful impressions, he writes in November, 1813,—"To my utter and overwhelming astonishment, I find that I am above £350 *minus*, with—, instead of having some hundred pounds to receive! Scarcely any of my printed paper sells; and as my whole property, except my furniture, consists of it, I find myself precluded from paying my debts, unless some other methods can be adopted."

Remarks. Such was the perilous condition of the great Evangelical commentator. He was insolvent, insolvent to his utter and overwhelming astonishment"—the Living at Aston was without a glebe house, and "He at once set about building a residence"—he calculated that his annual sales would be about three times as much as he in fact realized. So there he was.

Now, if, instead of living under the careless sway of English Bishops, this great commentator had resided in one of those American dioceses, where the virtuous indignation of the "Bishops of the Evangelical Knowledge Society," could have interposed to set things right, he would no doubt have been *presented* by some dear brethren, under a painful sense of duty. But so lax was the episcopal vigilance, that his diocesan not only neglected to do the work of an evangelist (in hunting up evidence), but suffered a general subscription to be taken up; so that this culprit not only escaped the punishment due to an insolvent clergyman, but enjoyed the triumph of completing his great work, and lived to the age of 74.

Who is MY neighbor?

For the Churchman.

The Inquisition.

"But who compose this Senate of the few
That should redeem the many? *Who* renew
This consecrated name, till *now* assigned
To councils held to benefit mankind?
Who now assemble at the holy call?
The blest Alliance, which says *three* are all
An earthly Trinity! which wears the shape
Of Heaven's, as man is mimicked by the ape.
A pious unity! in purpose one—
To melt three fools to a Napoleon!"

"The Churchman" of to-day has imposed a new obligation upon all faithful members of our Holy Catholic Church. The searching and transparent sense of its editorial, on "the decision of the Court of Bishops in the case of the Bishop of New Jersey," while it commends itself to the most ordinary and uncultivated understanding, must carry conviction to every heart susceptible of the impressions of truth.

It is not my purpose to follow in the immediate wake of the Editor of that manly and influential journal. In a few pregnant sentences he has compassed the whole case, so far as the late proceedings are concerned; and it would be sheer [illegible] what requires neither addition nor correction.

There rests, however, a heavy responsibility upon these disturbers of the peace of the Church; and it may well be a subject for serious and *legitimate* inquiry by the thoughtful, how far those may be justly obnoxious to ecclesiastical and general censure, who deliberately have committed this grave wrong against the interests they have solemnly bound themselves to defend and to guard.

The assertion is fearlessly made, and with a full appreciation of the responsibility attending it, that the late unfortunate and highly censurable proceedings, taken in connection with the obvious *animus* by which they were concocted, introduced and conducted, have been far, *very* far more injurious to the interests of Religion and the Church, than would have been all the *perpetrated* crimes charged upon the able, eloquent, and heroic Bishop of New Jersey.

Subsequent newspaper and pamphlet publications, issued with excessive eagerness to '*avoid delay*', betray the keenness of the disappointment of baffled *braves!* The thirsty and vindictive *whoop* rings, most harshly, if not alarmingly, upon the ear! The declarations, moreover, of the card extensively published by 'The Trio' since their dismissal from their dignified and christian office of '*Presenters*', *are absolutely untrue!* The postponement of the trial, they very well know, was without the knowledge, sanction or consent of their coveted victim; and every man of ordinary sense knows that the action of the Court of Bishops was not influenced by that postponement, but, by the satisfactory proceedings of the Diocesan Convention, which had, faithfully, and with signal ability, discharged its *whole duty*. The Court would not countenance a continuance of insolent, inquisitorial, intermeddling in the matter. Thus baffled, the rage of these 'busy bodies' is in proportion to their former hopes and actual disappointment. In no other way is it possible to account for the shameful attempt to deprive their injured brother of the benefit of the action of the body he has long honored and adorned.

If, in his nobly disinterested plans for christian education and for the advancement of the Church, the generous, gifted and large-hearted *Bishop* of New Jersey, *College-founder* and *President*, with entire reliance upon the good faith and ability of others, in the bestowment of expected and promised aid, ventured somewhat beyond his depth in the *sea of business* that floated around the heavenly *lighthouses* which, unassisted, he has magnanimously reared, at so high a cost, upon the 'care-washed isles of life', not even the most unblushing malice and injustice will deny that *every sacrifice* in his power, of personal interests, wealth, health, almost of *life* itself, has been freely and *entirely* made, to meet every liability, to redeem every promise, to answer all expectation!

Can the same be said, with truth, of all others who have *professedly* made kindred ventures for the 'benefit of their kind?' Or of others, still high in the confidence of accusors, evidence-makers, and evidence-mongers, and of presenters, who have involved themselves, not in the manner and for the purposes indicated, but for the mere gratification, rather, of an obtrusive and ostentatious pride, in the erection of stately mansions at the cost of the laborer who is still without his hire?

It is painful to know that during the protracted discussion on, and strenuous opposition to, the motion, during the late attempted '*trial*' at Camden, for the removal thence of the Court of Bishops to Burlington—a step demanded no less from gentlemanly courtesy than by obvious and most transparent justice, the latter being the Episcopal residence, and the home also of most of the witnesses—the *Right Reverend* George Burgess, D.D., *formerly of Hartford, Connecticut*, but at present Bishop of Maine—if he did not forget, what it is but charitable to suppose he never knew—at all events failed to practice, the gentleness, the charities and the kindness which should ever be inseparable from his sacred profession and office, and disregarding also the proprieties which always characterize and distinguish a *gentleman*—offered an unprovoked, wanton, and cruel insult to his eminent brother of New Jersey! I say *offered*, for he signally failed in his unworthy purpose! No *actual* insult could proceed from such a source to such an object; for even if not influenced by higher considerations, and a strong sense of native dignity and strength, the Bishop of New Jersey could not be unmindful of what Cowper has, no less truthfully than beautifully, said,

"A moral, sensible, and well-bred man
Would not insult me, and none other can!"

The manner in which this attempted outrage was resented, will not be forgotten; nor will it soon be *unfelt* by him who had earned and thus received the merited castigation! It more than justified the exalted estimate, previously entertained, of the surpassing eloquence and abilities of the one; and made clearly manifest the humiliating imbecility and discourtesy of the other.

Allowance being made for the immeasurable distance between 'Mr. Attorney-General' Coke, and the Episcopal 'informer, prosecutor, and evidence-hunter,' the scenes at Camden and at Burlington would have recalled to the recollection of the intelligent and observing reader, another, not dissimilar, of a rude age and a still ruder people. Hume thus alludes to it:

"Sir Edward Coke, the famous lawyer, then attorney-general, managed the cause for the Crown, and threw out on Raleigh such gross abuse, as may be deemed a great reflection, not only on his own memory, but even, in some degree, on the manners of the age. Traitor, monster, viper, and spider of hell, are the terms which he employs against one of the most illustrious men of the kingdom, who was under trial for life and fortune, and who defended himself with temper, eloquence and courage."

'It is difficult', says Henry Roscoe, 'to assign any adequate cause for the indecent eagerness with which Coke pressed the case against Raleigh, and for the harsh and cruel language with which he assailed him.' In the course of the attorney-general's address, Raleigh interrupted him. 'To whom speak you this? You tell me news I never heard of.' To which Coke replied, 'Oh! sir, do I? I will prove you the notoriest traitor that ever came to the bar. After you have taken away the King, you would alter religion, as you, Sir Walter Raleigh, have followed them of the bye in imitation, for I will charge you with the words.' 'Your words cannot condemn me', said Raleigh; 'my innocence is my defense. Prove one of those things wherewith you have charged me, and I will confess the whole indictment, and that I am the horriblest traitor that ever lived, and worthy to be crucified with a thousand cruel torments.' 'Nay', answered Coke, 'I will prove all. Thou art a monster; thou hast an English face, but a Spanish heart.'....'Let me answer for myself,' said Raleigh. 'Thou shalt not,' was the fierce and brutal reply of Coke; 'thou viper! For I *thou* thee, thou traitor!' '*It becomes not a man of quality and virtue to call me so*,' was Raleigh's dignified rebuke; 'but I take comfort in it, it is all you can do.' 'Have I angered you?' said Coke. 'I am in no case to be angry,' was Raleigh's answer.

'It is a fearful thing to be a man!' Such was the impressive thesis from which was once delivered a charge, by one of the 'six', to the clergy of his diocese; and surely, not one of the number, but must have, mentally, responded to the awful truth! '*It is*,' indeed, '*a fearful thing to be a man!*' '*To be a man*' *destitute of the amenities, charities, graces and affections, by which, alone, his nature and his character, are elevated and redeemed!* J. S. L.

Elton, Germantown, Pa., Oct. 23, 1852.

For the Churchman.

The Organ Exhibition at the Manufactory of H. Erben, Esq.

Mr. Editor:

Last week we attended an Organ Exhibition at the manufactory of H. Erben, Esq., to test the capacities of a new and large Instrument, built for the service of a Roman Catholic church in Albany. The programme was composed of 'concertos', 'overtures', and 'popular airs', played by Mr. King, the organist of Grace church, in his usual brilliant style. The fancy Stops were admirably managed, and the power and beauty of the Organ were almost equal to the harmonious orchestra of a concert-room and an opera-house. But I regret, Mr Editor, that the desire for novelty should encroach upon the domain of the venerable and ecclesiastical Organ. Since the introduction of christianity and the building of churches, it has by common consent been consecrated to the service of Almighty God; and it seems to me sacrilegious to desecrate its noble powers to the performance of secular music.

"Let the pealing organ blow
To the full voic'd choir below,
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstacies,
And bring all heav'n before mine eyes."

Is the Church so destitute of music which portrays the affections and the passions, that we are obliged to ransack the Opera for suitable specimens? I think not. The Oratorio of the 'Messiah' furnishes abundant material for almost every sentiment of the heart. The '*Creation*' exults with pious joy; the '*Requiem*' is full of grandeur and pathos; the '*Mount of Olives*' fills the mind with sentiments of grief; and the slow and solemn tones of Allegri's Miserere, bend the haughty spirit to contrition. In fact, the best composers, of every age, have consecrated their noblest productions to religion; conscious of the superior endowments with which a kind Providence had adorned their existence, they thought it but a just return to lay the most beautiful creations of their genius upon the altar of the Church.

'Massaniello', the 'Bronze Horse', 'Don Pasquale', etc., are good enough Operas; but they are but poor representatives for the works of Handel, Mozart, and Beethoven, and they can be heard to more advantage from a good orchestra in a concert-room, than from one performer on a church-organ. An Instrument for sacred purposes, should not be baptized (as it were) in secular music.

But I wish to be distinctly understood, Mr. Editor, that I have no fault to find with the performance of Mr. King; like many other artists, he is perhaps obliged to conform to the taste of his audience, and I have no doubt it would have given him infinitely more pleasure to perform music more suitable for a church-organ than what was contained in the programme. The papers inform us that among the crowd were observed bishops and archbishops, doctors and governors, who 'were so much pleased with the brilliancy of execution and correctness of taste, that it drew from them plaudits long and hearty.'

Not long ago there was a concert advertised on a Sunday evening in the Church of the Jesuits in 16th-street, where the overture to the 'Bronze-Horse' was also an attractive feature in the programme of the performance; and a volume has been lately published as 'the Music of Grace Church', wherein many of the tunes have been selected from works composed for the stage. Your humble servant, the writer of this article, was himself requested, some years ago, by a minister who now holds an important station in one of our Church Institutions, '*to perform the overture to Artaxerxes, or that to the Caliph of Bagdad, as the voluntary*': this was on one of the Sundays in Advent, and of course the request was politely declined.

All this, Mr. Editor, does not arise so much from a desire to oppose the rubrics of the Church, as from ignorance on the subject, and shows the necessity of better instruction, especially for students in Divinity. The rubrics before the Psalms in metre, declare, 'it shall be the duty of every minister, with such assistance as he can obtain from persons skilled in music, to give order concerning the tunes to be sung at any time in his church; and especially, it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the sanctuary.' But this seems well nigh forgotten, or overlooked, by many ministers, though there are some honorable exceptions. Among the latter, the Rector of the Church of the Holy Communion is indefatigable in the promotion of Choral music in his congregation; and it is truly delightful to see how well his flock cooperate with his wishes on this subject. The Rector of St George's church (Stuyvesant square) is also scrupulously exact in enforcing the letter of the rubric, and every Lord's day 'gives order' to his organist and choir 'concerning the tunes to be sung in his church'; selecting, of course, only such tunes as are suitable to the words, and familiar to the congregation; and there are few churches where the congregational singing is as general, as it is in St. George's.

These remarks have been dictated by a sincere desire to do the Church some service, and I shall be delighted if I have called the attention of some to a subject, whose duty it is 'to suppress all light and unseemly music'.

I have said nothing of the merits of the Organ which suggested these remarks: it is a very large and powerful Instrument, with three sets of keys, two octaves of pedals, forty-two stops, and nearly three thousand pipes. It is generally admitted that Mr. Erben has facilities to make an excellent Organ; his long experience, the means to command the best of workmen, and the best material, have never failed to satisfy the most fastidious admirers of church-organs; and it seems to be both his pride as well as his pleasure not to be outdone by any similar establishment in the country. Germanicus.

THE CHURCHMAN.

NEW YORK, OCT. 30, 1852.

The Decision and its Effects.

We have been much gratified in observing the general approval which the decision of the Court of Bishops has met with from the respectable portion of the Church press. The settlement of the great judicial question involved as to the rights respectively of the Convention of a Diocese, and the three Bishops who choose to act as the accusers of a brother prelate, is so just on the principles of right reason, and so perfectly in accordance with our ecclesiastical system, that we supposed it would recommend itself to every candid and dispassionate mind. The inconveniences of any other construction of the canon are so obvious, that no true friend of the Church, no lover of truth and peace, no seeker after Apostolic unity and harmony, could have desired it to be otherwise. We, in our last editorial, depicted some of the dangers and evils to which the Church would be subjected by allowing the claim of the three presenters to override the action of the Convention of the Diocese, and expressed our rejoicings that the contrary construction has been established as the law of the Church. While we are glad to find this approval of the Bishops' decision in these quarters, because it shows the disposition of sound Churchmen to aid the cause of law and order, we are not surprised, though we deeply lament to see the very different spirit displayed in the columns of the *Episcopal Recorder*, the *Southern Churchman*, and the *Protestant Churchman*. Of course the tumid verbiage of these journals will have but little weight among all right thinking men. Still we grieve to see such evil passions in the breast, and such vicious principles in the heads, of men calling themselves Churchmen, and belonging, in name at least, to the "household of faith." We know that there are some papers of the secular class who continually employ themselves in aspersing the judges and other officials in the civil courts of justice, because they do justice between man and man, punish the wrong-doer, and administer strictly the laws of the land. But with all our experience of the bitterness and indecency of the Low Church press, and fully as we expected the outpourings of "uncharitableness" which the decision would call forth, we confess that the result has in a great measure exceeded our anticipations. We will cull for our readers a few choice specimens of the logic and rhetoric of these scribblers.

Verba animo desunt, resonat latratibus aether.
(Ovid. Metam. iii, 231.)

First the *Episcopal Recorder* rushes forth to represent *Ichnobates* or the *step-dogger*.

Very serious consequences may ensue from this decision, if the principles on which it is based shall receive the sanction of the church, and it be regarded in future as a "ruled case." The danger is manifest. If a Bishop, by the exercise of official power in the appointment of dependent, obsequious and obedient missionaries; or by pecuniary interests; or by any other mode, can sway the action of his Convention; then, whatever may be his delinquencies or his crimes, there can be no trial because there will be no presentment. We cannot but regard the action of the Court as fraught with great evil to the Church at large, inasmuch as it will be apt to produce the impression that a Bishop is beyond the reach of law; that he can evade its highest Court when duly summoned before it to answer charges deeply affecting his moral character, and retain his high office, and perform its solemn functions, with as many specifications of wrong-doing officially preferred against him, as would suffice, if divided among his officiating clergy and proved against them, to unfrock, as Queen Elizabeth called it, one half of their entire number. Nor can the Diocese of New Jersey fail to have a large share of the uneasy restlessness, smothered suspicions, and unavoidable blushings, which the decision of the Court has bound upon her. However loudly it may be proclaimed, either in the Convention or out of it, that the Churchmen of that Diocese "want no trial and will consent to none, because they are satisfied of their Bishop's innocence," we know the contrary to be the fact in very many cases.

We cannot but admire the gay romance running through this paragraph. If a Bishop can appoint obsequious missionaries, or sway the laity by pecuniary interests, then he can rule the Convention. To be sure he can. But—if he can't—they of course will act independently; and as we cannot suppose that the inditer of this sentence has the impudence to apply it to the Special or other Convention of New Jersey, it is clear that all this talk amounts to nothing whatever in reference to the case before us. It is not to be imagined that any Convention of a Church Diocese would be so debased as to connive at guilt or shield a criminal delinquent. But it is very possible that three Bishops may, one from meddlesomeness, another from malignity, and a third from weakness, be induced to listen to factious and turbulent spirits, and get up a presentment on gossiping and slanderous reports, which the credulous and busy trio have no actual means of verifying. The Court, therefore, have very properly decided, that when a Convention has investigated the matters charged, and decided that there is no ground for a presentment, then, it is not competent for three Bishops to interfere in the business. The sapient editorial scribe says that the "eight bishops have, by their recent votes, tarnished the honor of the Church." We opine that the honor of the Church is much safer in the keeping of these high-minded, exemplary, and honorable men, than in that of one or one hundred party hacks.

Next comes the shrill-voiced *Hylactor* (or barker) of the *Protestant Churchman*. We give a copious extract:

We believe that such a palpable violation of the Canon as has thus been committed, will be received throughout the Church with a universal burst of indignation. We know not what course the presenters propose—but unless they are contented with the effort they have made, as a sufficient discharge of what they have deemed their duty, we take it for granted that they will transmit the Presentment to the presiding Bishop, with a demand for a court to try the Presentment. The Canon declares that the presentment *shall* be tried- eight Bishops declare that it *shall not*. They have declined judicial action, refused to hear testimony, turned away three Bishops standing before them with written charges of great offences, and professing a readiness to prove them. They have declined their judicial office, in deference to the examinations and conclusions of a committee unknown to the Canon, and have thus sanctioned the dangerous doctrine that it is competent for the Convention of any diocese to shield its Bishop from the discipline of the Church; they have said in the face of the Canon, which says the Presentment *shall* be tried, of the Presenting Bishops who *demanded* a trial—that "this court is not called upon to proceed further"—"*Not called upon?*" not called upon by the canon? not called upon by the presentment? not called upon by the summons which convened the Court? not called upon by the Presenters?—no, but not called upon in view of the action of the New Jersey Convention, and "relying upon their pledge" to investigate these new charges. Was ever such a thing heard of, as a court gravely talking about "pledges," and refusing to perform a duty devolved on them by law, because some other body had pledged itself to inquire whether it was proper for the Court to act? We have not a thought about Bishop Doane in this matter, except the wish we always have entertained from the beginning, that he might be acquitted. [Oh!] But he cannot be delivered over the dead body of the law. The destruction of Canons, the overthrow of discipline, the declaration of the finality of the action of a diocesan Convention; the trial of a Bishop, not by his Peers, but by Presbyters and Laymen—not by a court, but by a legislative body—the position that a Bishop is beyond the reach of the great body of the Church—beyond the reach of all the other Bishops—provided only if his own Convention protect him—these things all involve too great sacrifices of principle, too awful consequences to the Church of Christ, its honor and purity, to be disposed of in such a manner as is suitable to the case of the Bishop of New Jersey. We therefore humbly submit that the Presentment being still untried, just as much so as before the Court assembled; and the Court not feeling called upon to act, another Court be convened, and so on, *toties quoties*, until a Court be formed which will feel called upon to act, and if that Court be not found before the next General Convention, *doubtless it will be then*. Once let all the Bishops of the Church be brought together, and a *trial* there certainly will be.*

We trust our readers will carefully analyze the enlightened spirit and the beautiful charity of these paragraphs. "At him again," shouts the *nominis umbra* of this delectable print. Who the responsible editor is, is a secret. He may be a D.D., or an LL.D., or somebody else more unknown to fame. As Shylock exclaimed, "the bond"—the whole bond, and nothing but the bond—the "pound of flesh," and nought but that, for so it is written in the bond — so this twin-brother of Shakspeare's Jew shouts, the Canon, the whole Canon, and nothing but the Canon. He seems to forget that the eight eminent prelates who formed the majority of the Court were judges both of law and fact, and have put a construction on the Canon which completely upsets all his windy declamation about its meaning. But, says *Hylactor*, with a keen scent and sanguinary zest, let another Court be convened, and if that will not act, another, and so on, until the next General Convention meets, if need be. The *olfactory* powers of our unknown friend seem to us more vigorous than his *intellectual*. For since the Presentment has been acted upon and dismissed, it will require a *new* Presentment to enable the Presiding Bishop to act. And when the new Presentment is made and the Court convened, the New Jersey Convention will have examined into the charges submitted to them. If that decision be favorable (as we doubt not it will be), the new Court will have to decide in conformity with the important decision just given, that they cannot proceed further, and "Love's (or *Hate's*) Labor" will be "Lost." Moreover, the frequent repetition of these foul and malignant slanders, may be attended with unpleasant consequences, as counsel learned in the law will for a reasonable fee probably instruct the three bishops. In this country bishops, however distinguished in their own estimation or that of their parasites and partisans, are in the eye of the law but men and citizens like the rest of their fellows, and are responsible for its violation in the same way with them. Having given a very sufficient specimen of the intolerable sufferings of our Low Church brethren, for it is needless to quote the *Southern Churchman*, so-called, we insert a formidable document emanating from the three presenters, which appeared soon after the adjournment of the Court:

Brief Notice by the Presenting Bishops of the action of the Court assembled for the trial of Bishop Doane.

The undersigned, on the 30th of March last, under circumstances with which the Church and the public in general are acquainted, signed a Presentment of the Right Rev. Bishop Doane, of New Jersey.

This document contained charges, not merely, as many may have supposed, of recklessness or extravagance in pecuniary matters, but of crimes and immoralities in connection with the same, which are indignantly reprobated by all upright men.

The trial of this Presentment was appointed by the Presiding Bishop, for the 24th of June.

Before that day, a gentleman, engaged as counsel for Bishop Doane, applied, though not in that character, for a postponement of the trial; declaring on the behalf of Bishop Doane, that he would take no advantage of the postponement. On this representation, without the knowledge and much against the wishes of the undersigned, a postponement till the 7th of October was granted by the late venerable Presiding Bishop.

The undersigned were subsequently apprised that serious doubts were entertained by several of the Bishops, whether this measure was not illegal. It has been proved by the result that the objection would have been fatal to the Presentment.

Under this well-founded apprehension, the undersigned prepared another Presentment, dated on the 22d of July, and including all the contents of the first, with some additional specifications which had been omitted, either accidentally, or from doubts of the availibility of the evidence. The first Presentment was not formally withdrawn; and the trial of the second was fixed also for the 7th of October. In both instances, the place appointed was Camden.

The Court assembled, consisting of Bishops Hopkins, Smith, Kemper, McCoskry, DeLancey, Whittingham, Lee, Johns, Eastburn, Chase, Potter, Upfold, Green and Rutledge. The attendance of six other Bishops was prevented by sickness in their persons or their families; and a seventh had been ready to attend at the time first appointed, but found it impossible to make a second journey.—Three others were also absent.

On the earnest representation of Bishop Doane that material witnesses could not otherwise attend, the Court adjourned on the first day from Camden to Burlington, the place of his residence.

When the Court next met, an application was received from a Committee of the Convention of the Diocese of New Jersey for permission to read a written representation on behalf of that Convention. By a majority of one vote, the Court granted this application; and immediately after the reading of the Presentment offered by the undersigned, which was the second, the Committee were admitted, and read an argument for the stay of all further proceedings. The alleged ground was, that between the dates of the first and second Presentments, the Convention had instituted an inquiry, and was satisfied of the innocence and integrity of its Bishop. This inquiry, which was conducted by seven laymen, with the attendance of scarcely any of the witnesses on whose evidence the Presentment rested, and of none of the most important, and without cross-examination, was confessedly an *ex parte* proceeding; it was without legal force or moral value; and as the Committee had no power to try, their verdict had none of the weight of an acquittal.

The undersigned presented a written reply to this argument. Both documents are before the public, and will be found also in the printed Journal of the Court, which will speedily appear.

Pursuant to this application, a motion was made, that, in consequence of the inquiry thus made by the Convention of New Jersey, before the date of the second presentment, the court should declare that it was not called to proceed further with the charges which had been made previously to that inquiry; and that, as the Convention had pledged itself to inquire into any others, and a Special Convention had been called with reference to those which had been subsequently made, these also should be dismissed.

Against this action, as well as against the admission of any application from a body unknown as a party to the trial, the undersigned remonstrated and argued with earnestness proportionate to the great interests at issue. The accused Bishop was repeatedly heard, and urged with great vehemence that the court should accede to the prayer of the committee, and dismiss the presentment without trial.

On the seventh day of its sessions, the court came to a decision. Eight Bishops gave their opinions in favor of the resolution to dismiss the presentment, and six against it.

The opinions in its favor were those of Bishops Kemper, McCoskry, DeLancey, Whittingham, Chase, Upfold, Greene and Rutledge: against it were those of Bishops Hopkins, Smith, Lee, Johns, Eastburn and Potter.

As the legality of the postponement had been affirmed by two or three of the Bishops whose opinions were given in favor of the dismissal, the undersigned now thought it right to offer the first presentment. This was rejected.

The result is, therefore, that, while the charges, made in strict accordance with the canons, have been dismissed, it has been without the slightest consideration of their merits.

They have not been refuted; they have not been tried; and they are not retracted.

The undersigned, having discharged their duty fully, without favor or fear, and to the utmost of their ability, rely with confidence on the moral feeling and correct judgment of the Church for the approval of their conduct. The remaining responsibility rests upon their brethren.

William Meade.
Charles P. McIlvaine.
George Burgess.

Phila. Oct. 16, 1852.

We have read with sorrowful heart this unchristian effusion. We believe that a District Attorney or French *Procureur* would be ashamed of signing and publishing such a document. No stronger proof can be given of the impolicy of permitting such action on the part of the three Bishops as is claimed by the enemies of Bishop Doane. The "*triumvirate*" exhibit themselves not only as prosecutors, but as *persecutors*. The whole statement is unfair in spirit and discreditable in tone. Its unfairness is well exposed by the Bishop of New Jersey. We are told that Bishop Doane "earnestly represented" that material witnesses could not attend at Camden; but we are not told whether the presenters "warmly opposed it," as the *Times* states, which, if true, is an astonishing proof of their want of candor, and of their desire for a conviction *per fas et nefas*. It is an unhappy thing that the Canon should seem to admit of a presentment by three bishops concurrently with the Convention, as the events of the last year have shown. It has nerved valetudinarians with unnatural energy, led them from their appropriate posts of duty, caused them to domineer over and insult the Diocese and Diocesan of New Jersey, made them waste much valuable time in "hunting up evidence," that might perhaps have been usefully employed, and exposed them, if rumor says true, to many rebuffs and mishaps from business officials, for making unacceptable enquiries respecting private accounts and other matters which they had no right to look into. Add to this the bad grace with which they submit to their discomfiture, as evidenced in the document which we have inserted, and which is one of the most melancholy features in this sad affair, and we ask seriously if it would not be better to take away from the prelates of the American Church all pretext for exercising a power so liable to abuse, and so well calculated to excite some of the worst passions of human nature.

In conclusion we append a vigorous reply of Bishop Doane, which we rejoice to see, and pray that the Right Reverend prelate may long live to enjoy the fruits of his victory, to promote the growth of the Church in New Jersey by his devotion, energy and wisdom, and benefit the Church at large by his counsel and presence.

From the New York Times.

The Bishop of New Jersey in Reply to the "Brief Notice by the Presenting Bishops."

When the undersigned first saw this paper in the *Evening Bulletin* of the 19th instant, he was too ill to read it through. The little that he deems necessary to say, in reply to it, is dictated from a sick bed. The undersigned omits to notice what he might well complain of, the severity of language with which the Bishops speak of charges which the Convention of his diocese, on examination, have declared unfounded, and passes by the expressions which seem to connect him, in some measure, with the postponement of the Court by the Presiding Bishop; with which his only connection was that he took no advantage of it. In no way accountable for it, he deprecated it from the first, and never meant to avail himself of it in any shape. But when a new presentment was made, not only without the slightest opportunity given to him to meet the additional charges, but not even known to him until within a moment of the minimum of time permitted by the canon, the case was altogether changed. The Presenting Bishops must, then, take care of themselves and of their "new presentment."

Of the character and weight of the representation made to the Court, by the Committee, from the Diocese of New Jersey, and of the investigation had there, it is enough to say that it prevailed with the Court. When the Presenting Bishops brought in their answer to the paper from New Jersey, and the Committee from that Diocese were not allowed the opportunity of rejoinder, the undersigned claimed the right to do, as the next friend of his Diocese and its only representative in the Court, what the Committee, by letter, requested of him, "defend the rights of the Committee and of the Diocese, and answer said paper" of the Presenting Bishops. It is true that he was "repeatedly heard," but that was because the three Bishops claimed for themselves and exercised with his most free consent, the right of speaking on all questions. That he spoke "with great vehemence," no one will wonder who considers what the case involved. But that he even urged one argument, or spoke one word to any other points than these, the rights of his own Diocese and the protection of other Bishops, no member of the Court will say. The question of his personal interest in the trial was never reached. All private regards from the first moment, and throughout were disavowed. He never for an instant left the position which he took at the Special Convention in March last—"If you desire investigation, come and make it! Made in a canonical way, made in a Christian spirit, made as humanity will sanction it, he meets it in a moment, and leaves God to guard the right." The adverse decision of the Court of Bishops would have ruled these points; and commanded his complete submission.

Of what is said of *absent* Bishops, he can only say, that, so far as it means anything, it implies a tampering with them, on their part, which he himself believes to be impossible. In the presence of the Bishops, informally assembled in New York, last spring, to consider the question of sending a delegation to the Jubilee, being then first informed that a presentment had been made, he solemnly declared his desire that every Bishop of the Church should be present at the trial. He never knew what any Bishop's vote would be, on any question, until he heard it in the Court. The declaration that the charges were "dismissed without the slightest consideration of their merits," is certainly no censure upon him. The positions of the diocese of New Jersey, in the present case, claiming, always what the three Presenting Bishops from the first asserted, "that action shall take place, first in diocesan conventions," are, 1. That "previous to the making of the presentment, now before the Court, the Convention of New Jersey had investigated most of the matters contained therein, and had determined that there was no ground for presentment;" and 2. That "the diocese of New Jersey stands pledged to investigate any charge against its Bishop, that may be presented from any responsible source;" and that "a special convention has been called, shortly to meet, in reference to the new matters contained in the presentment now before this Court." These positions the Court have affirmed and have ordered accordingly. To allege that the charges "have not been refuted," "have not been tried," is to reverse the decision of the Court, which solemnly pronounced the investigation, in the diocese of New Jersey to be sufficient. That they have not been "retracted" rests neither with the Court, nor with the undersigned.

Newark, 22d Oct., 1852. G. W. Doane.

Death of Daniel Webster.

The nation mourns the departure of another great statesman, who has long filled a prominent post among its leading names, DANIEL WEBSTER of Massachusetts. The event is appropriately and feelingly announced in the President's letter to the Heads of Departments, from which we make some extracts.

Daniel Webster died at Marshfield, in Massachusetts, on Sunday, the 24th of October, between the hours of 2 and 3 in the morning.

While this irreparable loss brings its natural sorrow to every American heart, and will be heard of far beyond our borders with mournful respect, wherever civilization has nurtured men who find in transcendent intellect and faithful, patriotic service a theme for praise, it will visit with more poignant emotion his colleagues in the Administration, with whom his relations have been so intimate and cordial.

The fame of our illustrious statesman belongs to his country, the admiration of it to the world. The record of his wisdom will inform future generations not less than its utterances have enlightened the present.

He has bequeathed to posterity the richest fruits of the experience and judgment of a great mind, conversant with the greatest national concerns. In these his memory will endure as long as our country shall continue to be the home and guardian of freemen.

The people will share with the Executive Departments in the common grief which bewails his departure from among us.

It were impossible for us, were we inclined to attempt it, to give any adequate account of his high character, or brilliant services as a statesman, jurist and politician. We rejoice, however, to be able to state that he manifested in his last hours a deep reliance on the mercy of God, *through the merits of his Saviour Christ*, and that he is said, at various times in his life, to have expressed a lively sense of the truth of Christianity, and his reception of its leading doctrines. It is to be lamented that he did not demonstrate these convictions by their open, habitual, and consistent exhibition, that so it might be seen and known of men that he was a Christian in profession as well as in heart. "He was a member of no Christian Church" say the daily papers—but we read that "the Lord added unto *The Church* daily such as should be saved."

Foreign Intelligence.

Since our last, we have been supplied with additional files by the arrival of the *Europa* and *Washington*, at this port.

The French President had been well received at Toulouse and Bordeaux. Much activity prevails in the dockyards, and several screw ships-of-the-line have been launched. He is to make a grand triumphal entry into Paris, on his return.

The Rt. Rev. Dr. Torry, Bishop of St. Andrews, of the Church in Scotland, died on the 3d inst., at his residence at Peterhead, North Britain, at the advanced age of 89 The *Evening Journal* pays the following well-deserved tribute to his memory:

Little known as the deceased prelate may have been in the general world, he leaves behing him a name of honor in the Church, to whose service his long life was unsparingly devoted. Ordained deacon and priest in those gloomy days of persecution, when penal laws were yet unrepealed—and when the services of the Church were celebrated by stealth in the kitchen or the outhouse, as the Bishop himself has touchingly recorded—Patrick Torry was, in the year 1808, elected and consecrated to the united dioceses of Dunkeld and Dunblane. The then rule of the Scottish Church, arising from its poverty, permitted him to retain, along with the Bishop, his parochial cure of Peterhead, in the Diocese of Aberdeen. This he resigned some years ago. At a recent period, the style of his diocese was changed to St. Andrews, Dunkeld, and Dunblane. The old metropolitical city of Scotland standing within his jurisdiction, it was wisely reresolved to revive the appellation.

Bishop Torrey all his life long was an earnest, an orthodox, and a learned Churchman; and it was reserved to him in his latter days, when he had already attained his three score years and ten, to see the general revival of those principles which he had ever unswervingly maintained, and to undergo trials in their vindication. Some of our readers may remember the circumstances attending the Prayer Book of the Church of Scotland, for the use of the Diocese of St. Andrews, which the Bishop put forth two years ago. It is only necessary here to say that this book contains the most authentic edition in existence of the Scottish Communion Office. The Cathedral of St. Ninian, at Perth, was built as the actual cathedral of the three united dioceses over which Dr. Torry presided, and from the first he extended his protection and interest to that great and good work. It was a curious coincidence that a prelate, whose early sacerdotal life began when the Church existed in such humble guise, should have lived to fill the diocese of the first new Cathedral in Scotland. Dr. Torry's health, however, never permitted him to appear episcopally at St. Ninian's.

Bishop Torry, and the still more aged President of Magdalen College, Dr. Routh, were standing proofs of the utter falsity of the notions which impute novelty to genuine Church principles in the English Communion, of which Bishop Torry, at the period of his decease, was the senior Bishop, with the exception of the Archbishop of Armagh.

The Dean of the diocese of St. Andrew's is a son of the deceased Bishop.

New Publications.

Messrs. Lindsay & Blakiston, Phila., have just published a new and handsome 8 vo. edition of the POETICAL WORKS OF JAMES MONTGOMERY, collected by himself, after the English edition of 1850. The poems of Mr. Montgomery are prized by all who love purity of sentiment and devoutness of feeling. They do not soar high on the wing of poetic inspiration, nor dazzle by the coruscations of resplendent genius, but they are the breathings of a gentle and refined spirit, filled with the love of God and of man, and who never employs his pen but to extol the majesty, the attributes, and works of his Creator, or to vindicate the rights and promote the welfare of his fellow men. The lines flow sweetly and smoothly, and we find many beautiful thoughts and felicitous expressions scattered through these pages. The author's aim is not to enkindle the flames of sensuality, to describe deeds of crime in laudatory phrase, and sing in flowery strains the indulgence in evil passions and vicious excesses—he seeks to purify the soul, to enlighten the mind and strengthen the intellect with the dictates of pure religion, morality and virtue, and to infuse into others the same loving and tender emotions with which he is possessed, The volume may safely be presented to a near and dear friend, with the assurance that its influence will be for be good.

Messrs. Appleton have published as a volume of their POPULAR LIBRARY, MEN'S WIVES, an ingenious satire, by Thackaray, originally published in Fraser's Magazine. The name of the author ensures the reader against *ennui* or dullness.

A *fourth edition* of DANIEL WEBSTER AND HIS CONTEMPORARIES, by C. W. MARSH, has been issued by C. Scribner, New York. It is a well written and succeinct view of the life and public services of the great statesman now no more, and appears at a very seasonable time for those who would have for themselves a permanent record of what he was and what he did.

BLACKWOOD'S MAGAZINE for October, has been republished by Messrs. L. Scott & Co. Contents: 1. *Corneille and Shakspeare*. 2. *Katie Stewart*, P. 4. 3. "Are there not great Boasters among us?" redolent with satire and full of melancholy truths. 4. *A journey to Mandera*, by an impetuous and hot tempered German Major—the review is entertaining. 5. *Jeffrey*, P. 2, reviews the reviewer with much keenness. 6. "My Novel," continued. 7. Fugitive Pieces (Poetry). 8. Death of the Duke of Wellington.

HARPER'S MONTHLY for November closes the fifth volume. This periodical has had a wonderful but not undeserved success; the monthly circulation is now 100,000 copies! In the present number we find continuations of *Memoirs of the Holy Land*, *French Palaces*, *My Novel*, and another number of Bleak House. *Life in Paris* is an amusing sketch, "Courage of a Man of Principle" conveys a wholesome lesson against the practice of duelling, and "Down in a Silver Mint," by Dickens, is both interesting and instructive. We have the usual Monthly Record, and the miscellaneous collections entitled the *Editor's Table*, Drawer, &c.

Nos. 7 and 8 of the NATIONAL PORTRAIT GALLERY, R. E. Peterson & Co., Phila., W. Terry, New York agent, have appeared. They contain portraits and biographical notices of Henry Clay, Daniel Webster, Wm. Wirt, Timothy Dwight, D.D, Joel Barlow, and Col. Trumbull. We are happy to learn that the patronage of the work thus far has fully answered the publisher's expectations, and that they are much encouraged by the general satisfaction expressed. It is desirable, however, that those who approve this publication should also recommend and extend its circulation among those friends over whom they have influence.

Several other periodicals and volumes have been received which we shall notice next week.

Diocesan Intelligence.

RHODE ISLAND—*Special Convention*—RESOLUTIONS.—The Committee on resolutions offered a series of resolutions in reference to the death of their late Diocesan.

Whereas, It has pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased Bishop—the Right Rev. John Prentiss Kewley Henshaw, D. D., therefore

Resolved, That in the death of our late lamented Diocesan, we recognize, with deep and sincere grief for our bereavement, the hand of our chastening God; and in view of the affliction under which the Church is suffering, in this removal of one of its brightest ornaments, we are made to realize our dependence upon the Divine sovereignty, and are led to look for consolation only to Him, who has the power to heal, by His grace, the hearts which he has smitten by His providence.

Resolved, That whilst indulging a permitted sorrow for this afflictive dispensation, we would gratefully remember the many mercies, which for the last nine years it has been our privilege, in this Diocese to enjoy, through the gift which the Great Head of the Church has now reclaimed; that we look back with thankful emotions to the exalted virtues which illumined the character, and adorned the life of our late revered Diocesan; and by which he was so remarkably qualified for the discharge of the duties of the Episcopate; that we give laud and praise to God for the shining qualities which so eminently adapted him to the wants of this branch of the vine of Christ—the meekness of wisdom which distinguished him in counsel, the maturity of judgment which directed him in his decisions, the firmness of purpose which characterized him in his efforts, and the active and vigorous zeal which made him "abundant in labors" in his administration of the diocese committed to his charge.

Resolved, That in the present prosperous condition of our beloved Zion, we behold a monument of that practical efficiency which formed so memorable a feature in the character of our departed Bishop; and the fruit of those unwearied exertions in which he was willing to "spend and be spent" in his Master's service.

Resolved, That we not only mourn for him, in his official character and relations, as he was the chief pastor of the church this diocese, and in view of the conspicuous results of his active industry, and faithfulness; but that we feel that we have, both as clergy and laity, and as individual members of these orders in the Church, sustained a great loss; which is to each of us a personal loss, as of a beloved friend and reverenced father; and that thus remembering him in these most endearing relations, the uniform dignity of his deportment, the habitual urbanity of his manners, the never-failing cheerfulness of his conversation, the sincerity of his advice, the earnestness of his exhortations, the depth and warmth of his sympathy, the kindness and sweetness of his affections, will be always cherished by us as a pattern of life, commanding our constant admiration, and worthy of our sedulous imitation.

Resolved, That we are grateful for the expressions of condolence which have been tendered to us from other portions of our country; and that we, not only as members of this Diocese, but as members of the Church in the United States, lament the departure of one who was prominent in our general councils, whose name is identified with our general institutions; who, from the pulpit, and in the assemblies of deliberation and debate, and through the press, has secured an enviable reputation in our ecclesiastical history; by which he has accomplished much for the advancement of the kingdom of our Lord.

Resolved, that our grief is mingled with that of the parish which, by the death of our Bishop, has been deprived of a pastor; and that in the midst of our mutual regrets, it is a delightful relief to be reminded of the signal ability and success which marked the entire ministerial career of him who is gone; and that the present strong position and auspicious prospects of that parish are tokens, to be acknowledged with gratitude, of the Divine blessing upon the efficiency and fidelity illustrated in his pastoral no less than in his Episcopal offices.

Resolved, that our heartfelt sympathies are with those whose home, hitherto so blest, has been made desolate by this visitation; and while we cannot intrude upon the sacred privacy of their deep sorrow, we commend them to the consolations of our merciful God and Heavenly Father; and, in their behalf, unite in the needful prayer: "Remember them, O Lord, in mercy; sanctify Thy fatherly correction to them; endue their souls with patience under their affliction, and with resignation to Thy blessed will; comfort them with a sense of thy goodness; lift up Thy countenance upon them, and give them peace; through Jesus Christ our Lord."

Resolved, That copies of these resolutions be transmitted to the widow and bereaved family of the deceased, and to the Conventions of the Dioceses of Maryland and Maine; and be published in the Christian Witness.

CONNECTICUT.—On the 29th ult., the Assistant Bishop consecrated Christ church, Ansonia; and admitted the Rev. David F. Lumsden, deacon, to the holy order of Priests.

On the 1st inst., he dedicated the free mission chapel of St. Paul,s church, New Haven.

On Sunday, 3d inst., in St. Mary's church, Manchester, he admitted Mr. Philip Tocque, of Rhode Island, to the order of deacons, at the request of the Standing Committee of that Diocese.—*Banner*.

NEW JERSEY—*Episcopal Services*.—Sunday morning, Oct. 17, in the City Hall, at Perth Amboy, the old St. Peter's church being pulled down for restoration, the Rev Mr Bradin of the diocese of Western New York, read morning prayer; the Rev Mr Pratt, rector-elect, catechized the children; the Bishop examined them, preached, confirmed two persons, and administered the Holy Communion.

In the afternoon, in Trinity church, Woodbridge, the missionary, Rev Mr Chapman, read prayers, and the Bishop preached. The Rev. Messrs. Goodwin and Bradin were present.

In the evening, in St. Paul's church, Rahway, in the absence of the rector on important private business, the Rev Mr Goodwin read prayers, and the Bishop preached, confirmed two persons, and catechized the children. The Rev Messrs. Coe and Bradin were present.

Monday, 18th, in the Presbyterian Session Room, kindly offered during the rebuilding of Trinity ch., the Rev Mr Rowland read prayers, the rector catechized the children, the Bishop examined them, preached, and confirmed twelve persons; but was obliged to leave the church before administering the Holy Communion, in consequence of indisposition.—*Banner*.

PENNSYLVANIA.—We would call attention to the interesting and important missionary field in Luzerne county, in which the Rev John Long is so faithfully laboring. A church edifice is greatly needed in the rapidly growing town of Scranton, and would secure a large attendance of young men; but we fear that if this be deferred, many of them will be lost to the Church. A beautiful lot has been presented for a site, and the Missionary is very anxious to erect upon it a plain and convenient church. We commend the good object to the favorable notice of churchmen in this diocese.

The Bishop of the diocese has performed the following services during the last six weeks, viz:

Sept. 5, A. M., at St. Andrew's, Philadelphia, read prayers, preached and administered the communion.

P. M., at St. Andrew's, Mantua village, read prayers in part, preached and confirmed 8 persons.

11, P. M., at St. Peter's, Philadelphia, confirmed five members of the Floating church.

12, A. M., at St. Stephen's, Philadelphia, preached, administered the communion, and admitted to Deacon's Orders, William White Montgomery, and James Lee Maxwell.

P. M., at the Church of the Resurrection, Rising Sun village, read prayers in part, preached and confirmed five persons.

Evening, at St. Thomas' (African) church, read prayers in part, and delivered an address.

19, A. M., at Carlisle, preached and confirmed ten persons.

P. M., at Christ church, Adams co., read prayers in part, preached and confirmed eight.

20, P. M., at Mont Alto Furnace, Franklin county, read prayers, preached and baptized 17 children.

Evening, at the residence of H. Hughes, Esq., baptized 14 children, and delivered an address.

21, Evening, at Huntingdon, Huntingdon county, read prayers in part, and preached.

22, Evening, at Lock's Mills, Mifflin county, read prayers in part, and preached.

23, Evening, at Bellefonte, preached and confirmed three persons.

24, Evening, read prayers in part, and preached.

25, A. M., at Morisdale, Clearfield county, read prayers in part, and preached.

Evening, at St. Andrew's, Clearfield Court House, read prayers in part, and delivered an address.

26, A. M., consecrated St. Andrew's ch., preached, and administered the communion.

P. M., baptized an adult and two infants, and confirmed one.

Evening, preached.

28, at Kittanney, Armstrong county, attended the examination and closing exercises of the Rev Dr. K. M'Kelly's Female Seminary, and delivered an address.

29, A. M., at St. Michael's, Wayne Township, read prayers in part, preached and confirmed 14 persons.

Evening, at St. Paul's, Kittanney, preached, and confirmed thirteen persons.

30, A. M., at Trinity church, Keeport, read prayers in part, preached, and confirmed six persons.

At Butler, Butler county, read prayers in part, preached, and confirmed five persons.

Oct. 1, P. M., in Pittsburg, laid corner-stone of St. James' church, and delivered an address.

3, A. M., at Trinity church, Washington, preached, and administered the communion.

Evening, preached, and confirmed seven persons.

10, A. M., at All Saints, Lower Dublin, preached, and confirmed eight persons.

P. M., at Holmesburg, preached, and confirmed six persons.

17, A. M., at Trinity church, Oxford, read prayers in part.

P. M., at St. Mark's, Frankford, catechized the children, preached, and confirmed four persons.

Evening, at St. Stephen's, Philadelphia, at a *service for young men*, read prayers in part.—*Banner*.

OHIO.—The Journal of the late Convention of this diocese gives the following summary of the parochial reports for the past year: Parishes 82; without a clergyman 22; Baptisms, adults 70, infants 393; Confirmed 273; Communicants, added 447, lost by removals, death, and discipline, 408: present number 4,525. Ordinations: deacons 5, presbyters 2. Candidates for Holy Orders 14. Contributions for Church objects $17,790 38.—*Banner*.

ILLINOIS.—On the 17th Sunday after Trinity, Oct. 3, Bishop Whitehouse preached in St. James' church, Chicago. The Prayers were read by the Rector, Rev. R H. Clarkson, and 18 persons were confirmed.

In the evening of the same day, the Bishop visited St. Ansqunon's church. The rector, Rev. G. Unonius, read prayers, and the Bishop preached and confirmed thirteen persons. The Service was conducted in the Swedish language, and the Bishop's address was translated by the Rector.

On Monday morning, the Bishop proceeded on his Episcopal tour through the northern sections of the Diocese.—*Banner*.

MISSISSIPPI.—On Sunday, 19th ult., the beautiful Chapel of the Cross, Madison county, was consecrated by Bishop Green. The *Church Herald* gives an elaborate description of the sacred edifice, and states that it was "erected at a cost of $4000, a small sum when we consider the beauty and finish of the building, but a large, when we reflect that, with the exception of $750, it was given by a pious and liberal-minded lady, Mrs. M. L. Johnston.—*Banner*.

TRIBUTE OF RESPECT.—At a meeting of the Vestry and Wardens of St. Michael's Church, Charleston, South Carolina, held on the 11th inst., the following Resolutions were adopted.

The Vestry and Wardens of St. Michael's church are grieved with the most heart-felt sorrow at the loss of their excellent assistant pastor, the Rev. THOMAS J. YOUNG.

They affectionately remember his many virtues and great usefulness, the tenderness of his nature, his faithfulness as a Christian minister, the gentle and engaging manner in which he sought to win souls to Christ, the activity and steadfastness with which he devoted a well cultivated mind to the high purposes of his ministry. They have the consolation to know that he died in the full possession of his faculties, with a calm, unwavering trust in the Saviour's merits, and a certain confidence in his promises. To the lessons imparted by his life he has been enabled to add that of his last moments in teaching us how a Christian can die.

Mr. Young was ordained Deacon in St. Michael's by Bishop Bowen, on the 11th March, 1827; Priest on the 18th March, 1829, at Sheldon church, Prince William's Parish, by the same Bishop. He has been since then actively employed in various places, as a minister of Christ, and for the last five years has officiated as assistant minister of St. Michael's, approved and beloved by all whom he instructed and served, therefore,

Resolved, That the Vestry of St. Michael's sympathize with the church generally, and with the bereaved and afflicted family of their deceased pastor, in the loss which they have sustained.

Resolved, As a testimony of respect for his memory, that the present mourning of the church be added to, and continued for one month beyond the time now prescribed.

Resolved, That the Vestry and Wardens attend his funeral, and wear the usual mourning for one month.

Resolved, That these proceedings be published in the city papers, and in the Gospel Messenger, and that a copy of the proceedings be communicated to the family of the deceased.

Resolved, That a marble tablet to his memory be placed in a suitable place within the church.

I. M. CAMPBELL, Chairman.

CLERICAL CHANGES.

Rev S. Douglas has removed from Glencove, L. I., to Mishawaka, Ind., and desires that all communications for him may be addressed accordingly.

The Rev G. B. Perry, D.D., has resigned the rectorship of St. Paul's, Cleveland, Ohio.

Married.

In Trinity church, Granville, N. Y., on Wednesday, the 13th Oct., by the Rev. W. H. Williams, Mr. George P. Lee, to Miss Jane Hitchcock, daughter of David Hitchcock, Esq.; and, at the same time and place, Mr. Daniel L. Wells to Miss Helena M., daughter of the Hon. Martin Lee.

At Albany on the 26th inst., by the Rev. Dr. Kip, Leonard Kip to Harriett Letitia, daughter of John S. Van Rensselaer, Esq., all of that city.

Notices.

Letters intended for the Rt. Rev. Bishop Ives, during his absence in Europe, are to be sent to the care of Messrs Duncan, Sherman & Co., Bankers, New York.

An adjourned meeting of the clergy of Fairfield County, Ct., will be held in the parish of St. Matthew's, Wilton, on Wednesday, the 3d of November next. The Rt. Rev. the Bishop will be present, and an ordination held. The first service will be at 11 A. M. W. W. BRONSON, Secretary.
October 25, 1852.

ST. PAUL'S CHAPEL.

On Sunday morning, a collection will be made in St. Paul's Chapel, in aid of the funds of the *New York Bible and Common Prayer Book Society*, an institution that has done immense good for the promotion of religion, and can by the liberality of churchmen, be placed in a situation to extend the blessings of those valable books far and wide to all in need.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

A regular meeting of the above Society will be held on Tuesday evening, the 2d Novembe, at the office of the "Cemetery of the Evergreens," No. 291 Fulton st., at 8 o'clock.

SAMUEL B. CALDWELL,
Recording Secretary.

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 7½ P. M. tf

Acknowledgments.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

J V Cox, 5, towards the rent of the house, due on the 1st of November.

We want still over $100 to meet the amount, and we trust that the friends of the sailor will enable us to continue for Him and for His this good work, by furnishing the means for the rent of the house.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.
Oct 29, 1852.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of Sept. 28.

Member of Christ, New Brighton, L I 2; coll at the meeting of the Board half 16 54; a package left at Dr Hooker's, Phila 6 20; St James, Greenfield, Mass 30. Through the Treasurer of the diocese of W N Y 87 69. Christ, Upper Merion, Pa 5; Through the Treasurer of the diocese of Mass, 104 90. St Paul's Concord, N H 10 93; St Pauls, Key west, Fa 2 50; ofgs of Trinity, Newark, N J 21 19; Mrs Henry Laight 100; Christ, Hartford, Ct, for miss in Ill 100; a lady of St John's chapel, N Y 25; St Johns, Stamford, Conn 28 26; St James, Birmingham, Ct 8 20; for Oregon from New Brighton, L I 5; Christ, Duanesburg, N Y 8. Total, $561 95.

THOMAS N. STANFORD, Treas.,
Oct. 27, 1852. 137 Broadway.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

N J C, for the Chippeway mission 20.

JAMES LLOYD BRECK,
For the Minnesota and Chippeway Missions.
St. Paul, Minn., Oct. 27.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 20 inst.

St John's chapel, Rev Dr Berrian 76 44; Christ, Stratford, Conn, Rev Ich Paddock 15 41; Wm Halsted Caswell, a life member by his mother 25; Mrs Caswell, a sub 2; Rev B C C Parker 2; Mrs Charles Richards 2; Mrs Wm Moore 2; Miss Gouvernem 4, subs:—130 85.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Oct 27, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 19th inst.

Mrs Caswell 2; Dr Wm H Hobart 1 subs; Rev Joseph J Ridley, Oxford, N C, don 2; Mrs Wm Moore 1; Miss Gouvernem 1 subs; Rev John Torrance, Canada, don 2:—$9.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Oct 26, 1852. 20 John street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

Mrs R Le Roy, a bundle of clothing.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.
Oct 26, 1852.

The Bishop of Indiana gratefully acknowledges the receipt of the following:

Rev I H Tuttle, St Lukes, 103 73, in aid of missions and other purposes in the diocese, being the ofgs last Sunday of that parish, of which the Bishop was the founder and the first rector.
Oct 26, 1852.

Advertisements.

CHURCH DAMASK AND CARPETING.
DOREMUS & NIXON
INTEND always to have on sale a choice assortment of DAMASK AND MOREEN, for Cushions.
Mohair Plush, and *Silk Velvet*, } for Pulpet Cushions.
Carpeting of every description.
Cocoa Matting and *Mats*, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair*.
oct16-1yr No 21 Park Place, and 18 Murray st.

RECORD OF THE COURT OF BISHOPS.
IN press, and will be ready by the 1st November, the Record of the Court of Bishops, assembled for the Trial of Bishop Doane. Orders respectfully solicited, and will be executed according to the date of reception.
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

THE SERVICE OF SONG.
A new collection of Church Music, containing original compositions, together with many selections and adaptations from celebrated English and other authors which have never before been published in this country, arranged in score for four voices, with a separate accompaniment for the organ or piano-forte. By E. F. Leavens, organist of St. Paul's Church, Boston. The whole adapted as well for social or family dovotions as for public worship.
WAINWRIGHT'S MUSIC OF THE CHURCH,
A new edition with the addition of many new tunes and the Harmonies of the old much improved,
Greatorex Collection of Sacred Music.
The Church Choir, by Joseph Muenchen.
Cantus Ecclesiæ, or, the Sacred Chorister, by Darley and Stanbridge.
The Church Chant-Book, by Rev. Wm. Staunton.
Wainwright and Muhlenberg's Church Music.
The Manuscript Chant-Book, by Geo. F. Jones.
Published and for sale at
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

VALUABLE AND SCARCE ENGLISH BOOKS
Just received by the Steamer Africa.
Bishop Gibbon's Codex Juris Ecclesiastica, 2 vols folio.
Burns' Ecclesiastical Law, 4 vols, 8th edition.
Jones of Nayland's Theological Works, 6 vols.
Do do do do with his Philosophical Works, 12 vols, 8vo.
Percival on the Roman Schism.
Scholar Armed against the Errors of the Times, 2 vols, several sets.
Scott's Christian Life, 5 vols, several sets.
Brent's Translation of Father Paul's History of the Council of Trent, 3 copies.
Joseph Mede's whole Works.
Grant's History of the English Church, 4 vols.
Laud's Conference with Fisher, folio, 2 copies.
Horsley vs. Priestley. Bp. Hobart's Sermon on Redemption, 2 vols, very scarce.
Bp. Lavington against the Methodists and Papists.
Works of Bp. Reynolds, 6 vols.
Leigh Richmond's Fathers of the Church, 8 vols.
ALSO,
Sparrow's Rationale of the Book of Common Prayer, new and enlarged edition. Waterland's do. Leslie's do.—Lardner's do, with many others to which the attention of the clergy is invited.
STANFORD & SWORDS,
137 Broadway.

ST. MARY'S HALL, BURLINGTON, N. J.
The Thirty-Second term of this Institution will open on Monday, November 1, 1852. As many new pupils are ready engaged, early application is requested, either to the Rt. Rev. Geo. W. Doane, Rector, or to Rev. R. I. Germain, Principal. oct16-2m

BURLINGTON COLLEGE.
THE Twelfth term of this Institution will open on Monday, November 1, 1852. Early application is requested to the Rt. Rev. G. W. Doane, President, oct16 2m

A pleasant front room, with a small room attached to rent, with board, at No. 207 West 20th st. between 8th and 9th Avenues. References given and required. oct15-3t$

LITTELL'S LIVING AGE, No. 442, 12½ cents.
CONTENTS.
1 Alphonse Karr, *Blackwood's Magazine*.
2 Trench on the Study of Words, *Christian Observer*.
3 Animal Electricity, *Athenæum*.
4 The Songs of Scotland, *Eliza Cook's Journal*.
4 My Novel; or Varieties in English Life, *Blackwood's Magazine*.
6 Adventures in Japan, *Chambers' Journal*.
7 The Countess, *Sharpe's Magazine*.
With poetry and short articles.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

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* The *italics* are copied from the original.

Poetry.

From the Guardian.

To the Rev. Dr. Routh, President of Magdalen College, Oxford, on his entering his Ninety-Eighth Year, Sept. 19, 1852.

Where the swift ship has cut the ocean tide
The waters close, and fill the gulf behind,
A little while the heaving waves divide,
And who "the pathway of its keel" can find ?

Yet not unmarked its stately march is left,
For, where the anxious voyager looks back,
Lies bright and broad the road it lately cleft,
Smoothing the ruffled billows in its track.

Thou hast gone far upon thy way to God,
And, when thy foot is at the wished-for bound,
Who will not fear to tread where thou hast trod—
Who in thy place all undismay'd be found ?

Thou wilt not stay where darkness is and gloom,
Thou wilt not linger amid sin and sorrow;
Now, with thine eye on brighter things to come,
Thy heart expectant of a brighter morrow.

Still be thy path the guide and bound of ours,
Smooth'd by thy deeds of courtesy and love,
Mark'd by the lengthened tale of well-spent hours,
Lit by the words of wisdom from above. M.

Selected Matter

From the Hamilton (Canada West) Gazette.

A Change for the Better.

When in Toronto during the exhibition week, our attention was arrested by an intimation to the following purport:

"The Trustees of Knox's Church have thrown open the steeple of Knox's Church to the public during Wednesday, Thursday, and Friday, from 9 A. M. till 6 o'clock, P. M. Admission free.

We took advantage of the privilege thus afforded us, and were amply repaid for the altitudinal pilgrimage which we made up the aforesaid architectural elevation, by the beauty of the panorama that presented itself to our gaze. Never did we behold flat-lying Muddy Little York to greater advantage, and we would recommend our friend Maclear to procure for his magazine a sketch of the city from this point. It is one from which Toronto can be viewed in a picturesque light.

Whilst inspecting the goodly proportions, and tasteful garnitures of the building, we could not avoid calling to mind the antecedents of the grim insurgent after whom it was named. It semed incongruous that a stately architectural pile, devoted to the worship of God, should have for its patron saint, a man whose fierce slogan had hounded on the "rascal multitude" (as Knox himself appropriately styled the million) to demolish the majestic Cathedrals of his native land. As we gazed upon the decorated tracery of the pile, we half expected to behold the stern old image breaker, with Dr. Burns as his aid-de-camp, emerging from the College Avenue, to "*ding down*" the semi-idolatrous handiwork of his *degenerate* disciples!

Sincerely do we congratulate our Presbyterian friends upon the gratifying advancement which they have made, in a fitting regard for the *externals* of Christianity! There is a humanizing and elevating influence in appropriate ecclesiastical architecture, which tends much to restrain the workings of democratical fanaticism. Coleridge used to speak of the noble academical piles of Oxford as "Toryism in stone!"—and it is a well known fact that during the sulky ascendancy of "*the Solemn League and Covenant*," hardly a Church was built in Scotland of a style more ornate than a Dutchman's barn! The effect of this beggarly and depraved taste was visible in the demeanor of the frequenters of these scurvy preaching houses. It was a common practice for the officiating minister to wear his hat till he had fairly established himself in the pulpit; and the hearers never thought of doffing their broad kilmarnock bonnets during the delivery of the sermon, merely uncovering whilst the prayers were being declaimed. Many of our readers will be surprised when we inform them that within the last thirty years, Sir Henry Moncriff of Wellwood, the only titled Presbyterian Minister we ever heard of, generally, marched up to the pulpit with his hat upon his head, as if it had been nailed down.

Such profane and unmannerly escapades, are now, however, happily unknown amongst the sons of Calvin. Presbyterians, so far as their meagre formulary will permit, have become, generally speaking, as reverent as Churchmen in the performance of divine worship. And we must repeat our conviction, that much of this cheering reformation is attributable to the humanizing influence of the architect.

May we not hope that still more important results will emanate from an increasing desire to make the earthly house of God, worthy of the sublime purpose to which it is dedicated? Utopian as the idea may appear to many, we cannot but cherish the notion that a return to the solemnizing architecture of primitive times, is perchance indicatory of a return to the long lost unity of professing Christians. When the chilling flatness of the *Meeting House* is superseded by the arched roof, and the gracefully moulded pillar, it cannot fail, we think, that the bitterness of *Schism* will gradually become weaker and less acid. Men's minds will insensibly be mollified into Catholicism, and the ulcer-sores which have been festering since the Reformation, gradually cease to fever the body of Protestantism.

It is only by such a sanitory process that the foul tide of Romanism can be successfully stemmed and stayed. Right well is this felt and appreciated in the Vatican! The motto of the usurping Bishop of Rome in reference to Reformed Christendom, is as it has ever been, "divide and conquer!" Shortly after England threw off the yoke of Italy, emissaries from the "Eternal City" were despatched to her shores, whose mission it was to split up the people into sects and denominations. These accomplished incendiaries preached energetically against Popery—denounced *Prelacy* and *Priestcraft* in every shape and form—anathematized Liturgies of all descriptions—and introduced the novelty of public extemporaneous prayer! How well they succeeded, let the frightful catalogue of Dissent, as existing at the present day, demonstrate.—Protestantism has been converted into a bank, so to speak, of loose sand, whilst Popery, like a massive and concentrated iron wedge, is continually tossing and agitating the disorganized mass.

A drowning man, says the adage, is fain to catch at a straw, and in the absence of more solid grounds of hope, we cling to the consolation which architecture affords.

Some two or three years ago the *Globe*, or perchance it might have been the *Banner*, brought forward the revival of the primitive style of ecclesiastical building in the mother country, as a pregnant proof that the Anglican Church was drifting towards the dead sea of Romanism.—Amongst other instances adduced in support of his argument, the *Globe* cited a specific Church then recently erected, the oriel window whereof was of the class which is technically called a "St. Catharine's Wheel." This, it appears, bore a peculiarly Romanistic character, and, according to our contemporary, every orthodox *Jenny Jones* would be justified in hurling her joint stool through the same.

In these circumstances our astonishment may be conceived, when we discovered, last week, that the main window of John Knox's Church was a "St. Catharine's Wheel."

Far be it from us to insinuate from this that the worthy *Free Kirkmen* of Toronto have been to any extent seduced or led away by the blandishments of the *scarlet lady!* We merely mention the fact, as a proof that the idiotcy of sectarianism is on the decline, and a more Catholic spirit in the process of development—mark well the argument. Presbyterians now sit uncovered in Church—they have discarded the barn style of architecture, and cherish "Saint Catharine's Wheels." Does not all this afford hope that in process of time they may come to adopt a *Liturgy*, and place themselves under the shadow of the Apostolic *mitre*? Dr. Cumming of London, one of the ablest sons of the Scottish establishment, has long advocated a return to forms of prayer, and the matter has recently been revived with spirit. May we not regard these tokens as "peeps" of the long looked for day of unity and peace?

Such were the thoughts suggested by our visit to the fair steeple of Knox's Church. We give them publicity, not to engender controversy, but for the purpose of furnishing material for serious reflection. Romanism laughs alike at penal Acts of Parliament and the fulminations of the platform; but she would crouch and tremble like a beaten cur at the first serious indication of ecclesiastical agreement amongst the Bible millions whom she brands as heretics, and would incremate as such if she had the power.

From the Church Times, Sept. 23.

Among the intelligence in our last paper, there was mention made of the case of a church in Alabama, the minister of which is not, if we rightly understand the article, paid any stipulated salary, but accepts, instead of one, the money collected at the weekly offertory. The demands upon the parish, for aid to other Church institutions, being met by special collections; from the proceeds of which, it is understood, that the minister is to deduct a sum equal to the average amount of an ordinary collection for his own use. The experiment is represented, by the party most interested, the minister of the parish as successful; and the diocesan committee on the state of the Church recommend it to the consideration of all parishes. There is within our personal knowledge, a parish in this diocese which has made a similar arrangement with a satisfactory result. In the last case, there are peculiar circumstances favorable to the success of the measure; and for aught we know, there may be such in the case in Alabama. Nevertheless, we must join the committee of the Alabama convention in recommending the plan to the favorable consideration of Churchmen.

We hear a great deal, and think a great deal, of the small salaries and large arrears, which are the lot of our country clergy, and are not a little desirous of seeing the matter better arranged.—The proposed scheme has the advantage of leaving no arrears; it is, in the phrase of men of business, "a cash transaction." Whether it might not produce the effect common to such transactions, of diminishing the amount paid and received, an effect for which there is in this case, unhappily, no margin, is the only question. The smallness of the clerical support is the real and a great evil. It is, however, only one branch of the great difficulty of the voluntary system, a difficulty which presents itself wherever money is wanted for Church purposes; wherever the love of money is brought into conflict with the love of Christ. The love of money is the root of this, as of all evil, and the remedy is to excite and animate that constraining love of Christ, which being a holy root, can send forth none but holy branches.

Yet the case of ministerial support is a peculiar one, and has its peculiar difficulties. Of these we have long thought, that the chief was, that in country parishes it has assumed a personal character, a transaction in which an individual minister contracted to give to a particular parish the advantage of his personal qualifications and exertions "in consideration" of a stipulated price. Into such an arrangement it is natural that the estimated value of such qualifications and exertions should enter. The only remedy for this evil is, that men should learn to consider the minister not as an individual, whose personal qualifications and exertions they are to purchase at a price; but as the minister of Christ, whom they are to support because he is His minister. The proposed idea of maintaining out of the oblations which have been actually offered upon the altar, seems, in theory at least, a step to the right view of the subject. How far it will, practically, produce the desired effect, will, in a great degree, depend on the kind of teaching by which the attempt is accompanied. As a means of supporting the ministry, it will not succeed, unless men bear in mind the Apostolic injunction, "Upon the first day of the week let every one of you lay by him in store *according as God hath prospered him.*" In expounding this verse, it is very necessary that men should not forget, or explain away, the words which we have italicised. It is the Lord, Who giveth man power to get wealth, and therefore a portion of that wealth must be devoted to His service, without grudging, a portion which will be missed, and its absence felt by him who devotes it to the Lord.

ITALY.—There is a world of meaning in the following note of an interview between Sir Henry Bulwer and the Cardinal Secretary of State of Rome. The verdict alluded to, is that in the Achilli trial. The whole influence of the Roman body seems to have been directed against that unfortunate, if not guilty, renegade. We do not call him *convert*, for he is not of *us*; and we for one, have equal distrust, both of him and his enemies. But we think, that having suffered him to be for twenty years the foul man they allege him to have been, *without discipline*, they might at least now let him alone. Again, we hope and trust, *bon gre, mal gre* the politicians, that England will never receive a Papal Nuncio again. She will not, unless she has lost the lessons of history and the memory of her own burning wrongs, and the pure faith cemented by the blood of the martyred heroes of the Reformation. She will not, unless she is willing to betray her trust, and abide the scorn of the Protestant world.

"First, the maintenance of amicable relations between the two Governments was spoken of, compromised as they have recently been, on the one hand by the introduction of the Romish Episcopacy into England, and by the affair of Mr. Murray, and on the other by the parliamentary measures against Papal aggression, and by the verdict in Achilli's trial. With a view to a future good understanding the English envoy is said to have suggested, whether it might not be advantageous to accredit at Rome some diplomatic agent with a higher title than that of consul, an ordinary minister for instance. To this the answer is reported to have been that the proper moment to treat of such a proposition would be when a Papal nuncio was received at London, and that as to the English consul personally, Mr. Freeborne, the Pontifical Government had already shown, by not withdrawing his *exequatur*, that his remaining there, or his recall, was a matter of perfect indifference to it.

"A demand is then said to have been made by Sir Henry Bulwer for copies of the judicial papers in Murray's trial, and to this the answer of the Secretary of State is stated to have been a positive and most peremptory *non possum*.—'In England,' the Cardinal is said to have retorted, 'a verdict has just been returned which has both astounded and afflicted us. But, in spite of their feelings being raised by it, we have no desire to dispute the validity of the judgment, delivered as it has been by the legally-constituted judicial authorities of a regular Government, master of its own penal legislation. But we also are a regular Government, having our own penal legislation, different indeed from yours, but sanctioned by the Sovereign, of many years' standing, and acting according to principles of which we recognise in no Government the right to demand from us a justification. To these laws Murray made himself amenable, and by the regular and ordinary application of them he has been tried. To demand the communication of the judicial papers is to throw suspicion upon the fairness of the judgment, and is an insult and an injury to Roman justice and to the State which confides to it the life and property of its subjects. This we repel without deigning to contest it, nor will we establish a dangerous precedent by communicating what you demand.'"

Church Times.

We are indebted to the *Church Times* for the following:

On Wednesday morning last, the 22d of September, the Bishops of Western New York and Maryland, together with other American clergy, received the Holy Communion at St. Peter's Parish Church, Liverpool, previously to their sailing by the *Atlantic* on that day for New York, a considerable number of the local clergy and laity being assembled to partake with them in this farewell service. It had been strongly felt, at a recent visit of one of these Bishops to Liverpool, that the invitation to make a speech at a public meeting of the Society for the Propagation of the Gospel was not the most proper and Christian mode of bringing together into visible communion the members of two distinct churches, which had so long stood aloof from each other. Consequently, this principle of uniting in the sacrament of our Lord's body and blood with two of their Bishops, was earnestly longed for by several of the clergy and laity, not only as an act of sympathy and comfort to these honored strangers, but as a means of cementing together more closely orthodox branches of the one Holy Catholic Church. Sticklers for canonical and rubrical correctness might, perhaps, be surprised on this occasion to see a foreign Bishop acting as the "celebrant," and using a Liturgy to which he was unaccustomed; and still more so, to hear the Archdeacon of Liverpool, who acted as "assistant," introduce into the post communion, immediately before the "blessing," a collect from the American Prayer-book. The prayer, however, was most appropriate, and was probably used at the request of the American Bishops themselves. It is as follows: [Here follows *our* prayer for one gone to sea.]

For the Churchman.

New York Ecclesiological Society.

Abstract of the Rev. Mr. McVickar's regular quarterly paper on the subject of the employment of brick for Church building.

He began by craving the indulgence of his hearers, it being difficult to treat such a subject in an interesting manner, and then went on to give a brief history of the use of brick, how it had been employed in the Temple of Babel, at Babylon, and generally throughout the Roman empire; the geological character of a country as a general rule determining its chief building material, brick or stone. He then went on to show the importance of the subject to us, inasmuch as there were vast tracts of our country where there was clay, but where it was almost impossible to obtain either wood or stone—insisting that in such case brick was the only proper material, that especially Churches should be built of it, and that the mind of the architect was all that was wanting to make it a material of power and beauty. He spoke of the injustice done to the material by always compelling it to wear a strait jacket of ten inches by five, and insisted on the importance of having variety both in size and form, showing that since brick had been confined to its present form, buildings erected of it had made no pretence to architectural form or beauty; whereas during the period when its size and forms were various, it was found used as the sole material of some of the noblest buildings of the day. The square and triangle were recommended in additions to moulded forms which might be varied to any extent. He then spoke with regard to color and its importance in ornamental brickwork. Red, white, and yellow, were obtained without difficulty by the burning of different clays, black by burning with charcoal dust, blue by additional heat in the burning of red brick, and almost any color and any degree of brilliancy, by applying metallic oxides and the ochrous metallic earths. With regard to the style of architecture, he saw no reason why the middle pointed should not be adhered to: brick had already been employed in some of its finest examples during the middle ages, and it could be done again: if we believed pointed architecture to be the true exponent of the Christian mind, we would not give it up whatever be the material. In construction the principle of paneling was recommended, while at the same time the danger of allowing it to run into excess was pointed out. Its effect was to give lightness: it should therefore be used sparingly on the lower stages of a building, more freely as you went up: the danger of the principle was illustrated by reference to perpendicular work, Henry VII chapel, Westminster, being given as an example. Banding with stone was spoken of as important, giving great additional strength to the brickwork, while at the same time it might be employed to give a pleasing contrast of color, the stone however should be kept in the back ground, and not made conspicuous, by carving or work of any kind.

The first mode of ornamenting brickwork, which Mr. McVickar spoke of, was one which had entirely gone out of use, viz., carving. As the building went on, the parts intended for ornament were "blocked out," and afterwards worked into form by the aid of the mallet and chisel: examples of such work were given of various dates. The true way, however, of ornamenting brickwork was by color. It was easily done, but to do it well and in a manner pleasing to the eye, required taste and a careful study of the contrast of colors: a few hints were thrown out with respect to it. Finally the use of brick for the interior of stone Churches to take the place of lath and plaster was strongly recommended: by leaving a passage for air between the brick and stone-work, both warmth and dryness would be obtained, while in every other respect it would be far superior to lath and plaster: the straw-colored brick would also be very pleasing to the eye. It was also mentioned that a brick had been made which was only one sixth the weight of ordinary brick, and which would float in water: this was evidently the proper thing for the vaulting of Churches, the doing of which was thought very important both for warmth and coolness. He ended by trusting that this whole subject would obtain the practical consideration which it deserved. Simply as a subject it was important, but when considered in connection with the House of God it became tenfold more so.

LITTELL'S LIVING AGE, No. 442, 12½ cents.

CONTENTS.

1 Alphonse Karr, *Blackwood's Magazine.*
2 Trench on the Study of Words, *Christian Observer.*
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oct23-3t

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PORT COLDEN, WARREN COUNTY, N.J.
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THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

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Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five months, payable always in advance;* but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information or entrance, early application should be made to the

oct23-tf REV P. L. JAQUES, Rector.

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Oct16-3t$

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TRUSTEES.

Right Rev. Bishop Whittingham, Baltimore, Md.
James M. Campbell, Esq., Baltimore, Md.
Thos. Van Bibber, Esq., Westminster.
Wm. P. Maulsby, Esq., Baltimore.
Rev. Dr. Thomas Atkinson, Baltimore, Md.
Dr. Chew Van Bibber, Baltimore, Md.

REFERENCES.

Right Rev. Bishop Kemper, Wisconsin.
Henry T. Duncan, Esq., Lexington, Ky.
Rev. J. B. Morse, Carlisle, Pa.
Rev. J. J. Nicholson, Waterford, N. Y.
Rev. James Moore, Princess Anne, Md.
Rev. W. H. M'Guffy, Virginia.
Rev. G. F. Worthington, Washington, D. C.
Rev. Wm. Armstrong, Wheeling, Va.
Rev. J. A. Shepherd, Scuppernong, N. C.
James Dunlop, Esq., Pittsburg, Pa.
John Frost, A. M., Philadelphia.
Nathaniel Duke, Esq., Calvert Co., Md.

Sep 30-7t

WANTED.—A lady to give instruction in Music, French, and Drawing, to a limited number of pupils; none need apply but a thorough Churchwoman. An American lady preferred. The best references required. Apply to the Editor of the Churchman. sep18-tf

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.

From January 1, 1852, to July 1, 1852,

850 new policies have been issued.

The premiums during the same time amounted to	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	205,669 93
Premium on policies in the hands of Agents,	4,522 08
	528,815 26

MORRIS FRANKLIN, President
ISAAC C. KENDALL, Vice President.
PLINY FREEMAN, Actuary.
New York, August 15, 1852. tf

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

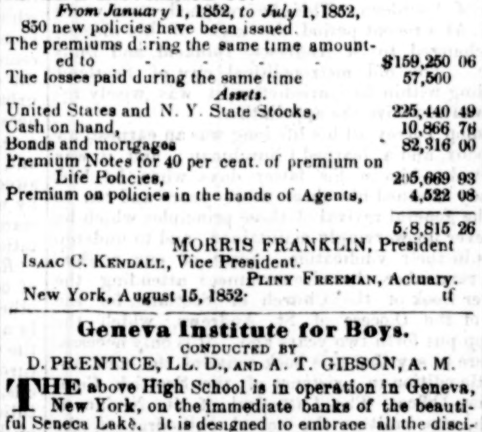
References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26 6m

SOMETHING FOR THE YOUNG.



The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

COLLEGE OF ST. JAMES, Washington Co., Maryland.

Rev. John B. Kerfoot, D. D., Rector.

The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose.

The Grammar School resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.

Annual charge in the College or Grammar School, $225. For Register, &c., apply to the Rector, College St. James P.O., Maryland. Aug 12-3m

CHURCH SCHOOL,

FOR Religious, Physical, and Intellectual training; 190 West 19th St., WM. B. STOUGHTON, Principal; patronized by members of the following Parishes:

Annunciation,
St. Peter's,
Holy Evangelist,
St. Luke's,
Calvary, Brooklyn;
Holy Apostles,
Holy Communion,
St. Thomas,
Calvary, N. Y.;
Grace church; Jersey City.

Visitors.—Rev. Samuel Seabury, D. D., Rev. Eli H. Canfield, Rev. Isaac H. Tuttle.

The school year is divided into two sessions. First, commences May 1, and ends Nov. 30; Second, commences Dec. 1, and ends April 30. Summer vacation, from July 1 to September 1. The school is divided into two departments, and each department into three classes. The principal is assisted by eleven excellent teachers.

Terms, from $30 to $100 per year, according to department and class.

N. B—Clergymen who wish to recommend a school to their parishioners are invited to call and examine the arrangements and learn the advantages of the Church School. Sept 11-3m

ST. Mark's Hall.—CHURCH BOARDING SCHOOL for Boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road, from New York city. The Winter Session of this school will commence on the 1st day of November, and continue 22 weeks. Circulars, containing particulars, terms, and references, may be had on application to the Rector, at Orange, N. J.

Oct. 1-5t REV. S. S. STOCKING, M. A., Rector.

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*

For more particular information address, the Rev. D. F SHORT, Ridgefield, Conn.

REFERENCES.

Rt. Rev. T. C. Brownell, D. D. LL. D
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "

Sep 11-6m

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD,
Rev T H Taylor, DD,
Rev B I Haight, DD,
Rev J Spencer, DD,
Rev F L Hawks, DD,
Rev E Y Higbee, DD,
Rev W Morris, LL D,
Rev Wm Walton, DD.

LAYMEN.

Wm H Aspinwall, Esq,
Messrs D Appleton & Co,
John J Boyd, Esq!
R C Wetmore.

Sept 25-6m$

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10 jy24-tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.

mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851—tf

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot, Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20-tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street, And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th-tf

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.

Officers for 1852:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio.
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees.

William W. Russell,
B. J. Hathaway,
Henry G. Nichols,
Charles H. Birney,
F A. Paddock,
J. Blackmore, M. D.,
Dan Marvin,
M. H. Hyde,
W. H. Beare,
A. Flower,
P. Donaldson,
J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8-tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again, are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant, for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.